

The Kishinev accused



Top, left to right:
David Chernogor
Semyon Levit
Anatoly Goldfeld
Harry Kirshner
Bottom, left to right:
David Rabinovich
Alexander Galperin
Arkady Voloshin

Zand 'leaving for Israel'

Moscow

Professor Mikhail Zand, the 44-year-old Soviet-Jewish Oriental scholar whose visa to emigrate to Israel was cancelled last month has again received permission to leave. He was due to begin his journey to the Jewish State this week, Jewish sources here said on Tuesday.

The professor was issued with exit visas for himself and six members of his family on May 14, but almost immediately afterwards he was told that the Soviet authorities had withdrawn them following complaints by neighbours about the number of visitors to his Moscow home.

He was dismissed from his post after he had applied to emigrate to Israel. (Reuters)

Labour's new secretary

From our Correspondent Jerusalem

Mr Yisrael Yesheynahu, a member of the Oriental community, was on Wednesday elected Secretary-General of the Israel Labour Party in succession to Mr Arye Eliaz. It is hoped that his election will help to remove some of the dissatisfactions felt by Israel's Oriental Jews.

Talks fail

Jewish Chronicle Reporter

Leaders of the Board of Deputies failed again on Tuesday to persuade the Orthodox group to accept their latest formula for resolving the conflict over constitutional recognition of the Progressive religious authorities.

Although both the board and the Orthodox representatives are observing a strict vow of silence, it is known that they are to have another try at reaching agreement. The formula—the fourth excluding variations on the basic text—was accepted by the Progressives. It provides for a change in the board's constitution giving the Reform and Liberal "religious leaders" the right to be consulted on all religious matters concerning them.

Pincus picked

From our Correspondent Jerusalem

Mr Arye J. Pincus was elected chairman of the reconstituted Jewish Agency on Wednesday. Its 40-member managing board of governors includes Mr Michael Sacher, the chairman of the JPA, and Mr Hyam Morrison, vice-president of the JPA, as Britain's two representatives. (See report, page 2.)

Soviet Jews defiant

Continued from page 1

accused have to obtain special permission from the security police before they can enter the courtroom.

Although treason is not one of the charges against the young defendants, the inclusion of the charge "preparation for hijacking" provides the judges with an opportunity for passing heavy sentences. The demonstration outside the

More than 80 Jews in Moscow and Riga staged hunger strikes on Wednesday to protest against the Soviet Government's refusal to grant them permission to go to Israel.

Youth Aliyah offer

From a Correspondent Jerusalem

Youth Aliyah is prepared to look after any Soviet Jewish children sent to Israel on their own in case their parents are not allowed to emigrate.

Announcing this here, Mr Yosef Klarman, the organisation's head, who is also a member of the Jewish Agency executive, said that there were already 500 Jewish children from the Soviet Union in Youth Aliyah institutions in Israel.

S. African ban hits fund

From our Correspondent—Jerusalem

South Africa's ban on the transfer of funds collected by the Israel United Appeal has created a "serious problem" for Keren Hayesod, its retiring chairman, Dr Israel Goldstein, said here this week.

Last year South African Jewry raised more than £8 million in cash for Keren Hayesod, and were expected to raise even more this year—£8½ million, a fifth of the organisation's total income.

The ban on the transfer of funds was imposed after Israel had announced a gift of £1,200 worth of medicines to the Organisation of African Unity for onward transmission to "liberation movements" in Africa. Israel's action was in answer to an appeal by U Thant, the United Nations Secretary-General.

At a press conference here on Tuesday, Mr Abba Eban, the Foreign Minister, said he found it

Hijack Bill

By our Parliamentary Correspondent

Hijacking of aircraft will become an offence punishable by imprisonment for life under a new Bill published on Wednesday. Called the Hijacking Bill, it enables Britain to ratify the convention for the suppression of unlawful seizure of aircraft, concluded at The Hague in December and now signed by 59 countries. The Bill makes hijacking an extraditable offence.

Sadat on fierce battles



King Faisal of Saudi Arabia with President Sadat in Alexandria

Egypt's forces must be ready for a resumption of the battle against Israel. It will be much fiercer than previous battles, President Sadat told naval cadets in Alexandria this week.

He was visiting the naval academy after several days of talks with King Faisal of Saudi Arabia. According to an official statement on Tuesday, Faisal, who is on a

Church leaders meet terrorists

A World Council of Churches delegation to Algeria discussed ways and means of establishing peace in the Middle East with President Boumedienne and with representatives of Arab terrorist organisations.

Announcing this here, Dr Eugene Carson Blake, general secretary of the WCC, who was a member of the delegation summarised the WCC's position on the Middle East, dividing his summary into three main sections.

First, he said, the WCC recognised that no lasting peace was possible in the area without res-

Jordan stops money flow

From our Correspondent Jerusalem

Jordan's decision to stop paying the salaries of public functionaries on the West Bank has shocked the residents of the area, though not Mr Moshe Dayan, the Israeli Defence Minister. "They will have to work harder to earn their living," he said when Jordan's decision became known.

El Kuds, the independent Arabic language newspaper published in Jerusalem, said that the suspension of payments in many cases to officials being paid by Israel for the same job had been carried out "without regard for the moral and material effect on thousands of citizens."

Wolfson town

From our Correspondent Jerusalem

A slum area on the eastern side of Jerusalem near the old Jordanian border has been rehabilitated and its name changed from Shmuel Hanavi to Kiryat Wolfson. The change of name, a tribute to the Sir Isaac Wolfson family and the foundation bearing its name, took place at a ceremony on Sunday.

Among those attending were Mrs Golda Meir, the Israeli Prime Minister; Mr Pinhas Sapir, the Finance and the Commerce and Industry Minister; Mr Teddy Kollek, the Mayor of Jerusalem; Mr John Barnes, the British Ambassador; Mr Stuart Young, the JPA honorary treasurer. Mr and Mrs Leonard Wolfson represented the family.

From MARCO FLAKS

pecting the legitimate rights of Palestinian and Jewish people living there, and without international guarantees of political independence and territorial integrity of all the area, including Israel.

Secondly, the Great Powers have a special responsibility for a political climate and circumstances in which peace can be restored on the basis of Security Council resolutions of November, 1947.

Thirdly, the establishment of Israel without protection of the Palestinians has been an injustice being done to the Great Powers. This should be addressed.

Dr Blake said that he would continue to serve as an all-refugees, including Jews and to support the right of freedom of movement.

He added that his was a personal study of the Bible in support of peaceful aims.

Why Russians want links

From our Correspondent

Regular diplomatic relations between Israel and the Soviet Union are now on the cards, say in the USSR's latest view of some experienced observers here, both American and Soviet.

In the view of one expert, the Russians have most disturbed at the fact the USA has privileged relations with both Cairo and Moscow and they have lately been looking for ways to extricate themselves gracefully from an advantageous position that they got themselves into hastily broke off relations with Israel in the wake of the Six-Day War.

Market fears

From our Correspondent

Israel's concern about the effect on her exports of the Common Market was the point of discussion at a week between Israeli officials and officials of the British Secretary of State for Trade, Anthony Grant.

During his stay, Mr Grant opened the new British oil building in Haifa and in Tel Aviv.

CALENDAR

Friday, June 25 (Tammuz 10) bath begins at 8.
Saturday, June 26 (Tammuz 11) Portion of the Law (Leviticus 19:1-16) is read in the Synagogue.
Numbers 10:1-10:36 (Parashat Pinchas) is read in the Synagogue.
Friday, July 2 (Tammuz 12) bath begins at 8.

NOTABLE DAYS

5731
Fast of Tammuz
Fast of Ab
5732
New Year
1st day of Rosh Hashana
2nd day of Rosh Hashana
Day of Atonement
Tabernacles
Sukkot
Shmini Atzeret
Simchat Torah
Chanukah

Fast of Tammuz
Fast of Ab
5732
New Year
1st day of Rosh Hashana
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Day of Atonement
Tabernacles
Sukkot
Shmini Atzeret
Simchat Torah
Chanukah

JEWISH CHRONICLE

THE ORGAN OF BRITISH JEWRY ESTABLISHED 1841



Friday, July 2, 1971 Tammuz 9, 5731

7½ new pence

Secret USSR talks with Israel

From GEOFFREY D. PAUL—Jerusalem

Soviet Union seems ready to re-establish contact with Israel at the time of the Six-Day War—although not yet for full diplomatic relations.

Informal meetings, the latest being that between Mr Victor Louis, Soviet propaganda official, and Mr Simcha Dinitz, adviser to the Prime Minister, Mrs Golda Meir, the Russian, the argument being that it is always better to have some channels of contact than none. But the low-level approach—neither Mr Louis nor other Russians who have made contact with Israel in recent months have diplomatic status—and the failure of the Russians so far to follow through with concrete proposals incline the Israelis to the utmost caution.

What is certain is that no Minister will be willing to buy formal ties with Russia at the cost of playing down the campaign on behalf of Soviet Jewry.

Israelis have been more intrigued by the cloak and dagger of the Louis visit than its content. He arrived on June 13 from Cyprus, having established contact with Dr Arye Harel, the director of the municipal hospital in Tel Aviv and a former Israeli Ambassador to Moscow.

Dr Harel appears to have been the intermediary in establishing contact with the Prime Minister's Office, where Mrs Golda Meir ruled that Mr Louis should not be received by any Minister but that Mr Dinitz should talk to him. She also

Continued on back page, col. 2

Funds for Arabs

From our Correspondent Jerusalem

Israel is to compensate East Jerusalem Arabs for property expropriated as a consequence of the War of Independence in 1948-49. The compensation will be in the form of Government bonds redeemable in equal annual instalments over 20 years. (See page 40.)

Further the notion of trade precursor to proper relations.

Ministers would like to

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Jewish housewives wearing black dresses and veils standing in silence at the Cenotaph in London on Sunday in protest against the Soviet sentence passed last week by a Soviet court on Mrs Raiza Palatnik. (Report on page 6)

Russia gaols ten more Jews

From ZEEV BENSILMON Our Special Correspondent for East European Affairs

Ten more Soviet Jews have been sent to labour camps after two trials, one in Odessa and one in Kishinev. In Odessa, Mrs Raiza Palatnik, a 35-year-old librarian, was sentenced to two years in a labour camp. In Kishinev, the capital of the Moldavian Republic, nine Jews received labour camp sentences ranging from one to five years.

When the verdict on Mrs Palatnik was announced on Thursday of last week, many of the 300 people who had gathered outside the court wept. On the first of the three days of the hearing, a crowd of 40 people went on hunger strike near the court building.

Announcing this in London, Mr Alexander Ciocila, Mrs Palatnik's fiancé, said he had received on account of the trial in a telephone call to Odessa.

He said that one of the witnesses said in court: "When asked to give evidence I was told that things would be difficult for me and my family if I did not sign the prepared documents."

"However, immediately afterwards I wrote to the public prosecutor to say that the evidence was false. I cannot give untrue evidence against Raiza Palatnik now."

Another witness retracted her pre-trial statements, saying they had been extracted from her under pressure. A third, also a woman, left Odessa before the trial began because, according to friends, she had been pressured into making false statements.

Mrs Palatnik's sister, Katya, told Mr Chaplin by telephone that Mrs Palatnik looked frail and ill. In

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New Big Four call to Jarring

From ELI MAISSI—Paris

The Big Four—USA, USSR, Britain, France—have unanimously decided to ask U Thant, the United Nations Secretary-General, to reactivate the mission of his special Middle East Envoy, Mr Gunnar Jarring. They also decided to ask Israel to reply directly to the memorandum Mr Jarring sent her in February of this year.

In the memoranda, he asked both countries a number of direct questions about what undertakings they were prepared to give. Was Israel ready to withdraw from Sinai under certain conditions? Mr Jarring asked. And was Egypt ready to conclude a peace treaty with Israel, also under certain conditions?

Disclosing the Big Four decision after the regular weekly session of the French Cabinet under President Pompidou, the Government spokesman, Mr Leo Hamon, said that the progress achieved by the Big Four had been stressed by the

Barmitzvah rules opposed

Jewish Chronicle Reporter

Representatives of a number of London congregations have expressed opposition to the new barmitzvah regulations adopted last week by the United Synagogue, and at least one synagogue has stated that it will not insist on their being observed.

The rules make it mandatory for all boys to pass a written or oral examination before being allowed

to read any portion of the Law, a rule previously applying only to those wishing to read Mattir, for whom the requirements have also been made more stringent.

A number of educationists have stated that the regulations are likely to cause parents to leave the United Synagogue and hold barmitzvah ceremonies elsewhere. (Full report page 5)

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8 pages

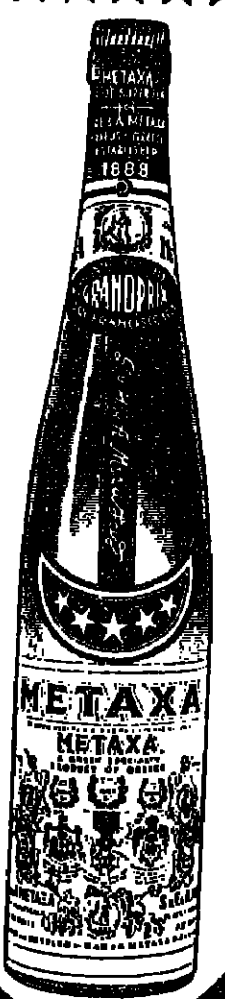
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OVERSEAS NEWS

Poland demotes antisemite

From our Special Correspondent on East European Affairs

General Mieczyslaw Moczar, a former Interior Minister and head of the security police in Poland and the driving force behind Poland's anti-Jewish campaign of the 1960s, has been demoted.

He was appointed a secretary of the United Polish Workers' (Communist) Party with responsibility for the armed forces and the security services in 1968, when he also became a candidate-member of the Polish Politburo.

When Mr Wladyslaw Gomulka was ousted in 1970 as General Secretary of the Communist Party in Poland and succeeded by Mr Edward Gierok, General Moczar became a full member of the Politburo. He appeared to have gained the upper hand in his power struggle with Mr Gomulka and emerged as one of the most powerful men in Poland.

Although retaining his place on the Politburo—at least for the time being—General Moczar is being eased out of his position of power. The Polish press agency reported last week that he has been appointed chairman of the Supreme Control Commission.

The same plenary session of the Polish Communist Party which demoted General Moczar also demoted the last Jew with a senior party job—Mr Artur Starewicz. A party secretary in charge of the day-to-day affairs of the party secretariat for the previous eight years, he is now being transferred to a diplomatic post.

Although of Jewish origin, he took an active part in the anti-Jewish campaign in 1968. But he was not a Moczar man. In fact, he was for a long time a target of the Moczar faction, and was politically connected with Mr Gomulka.

Mr Starewicz's dismissal at this particular juncture may be a tactical move by Mr Gierok to appease General Moczar's followers even though gradually downgrading General Moczar himself.

In the Polish Government, as distinct from the Communist Party, some Jews still hold senior posts. The most important is the Deputy Premier, Mr Eugeniusz Szyr. There



General Moczar is also one Deputy Minister and one or two diplomats are also Jews.

As the number of Jews in high office in Poland declines almost to vanishing point, antisemitism is increasing their power. The latest to move up in the hierarchy is Mr Boleslaw Piasecki, the leader of Poland's fascists before the Second World War.

He has been appointed a member of the Polish State Council, which takes over the Presidency of the country if the President is out of the country or unable to carry out his duties through illness.

At the end of the Second World War in 1945, Mr Piasecki established himself as one of the main Soviet agents in Poland, taking up the formal post of head of Pax, a Roman Catholic lay organisation supporting the Polish Government.

MP refuses to resign

From our Correspondent Salisbury

If Mr Theo Ellison, MP for Salisbury Central, does not resign by the time the Rhodesian Parliament reassembles this month, it may record the first expulsion of a member in its 48-year history.

Pressure is mounting on Mr Ellison to resign, but he has told the press that he does not intend to do so although he withdrew from the Rhodesian Front caucus after an interview with Mr Ian Smith, the Prime Minister.

Mr Ellison recently lost a High Court appeal on 18 out of 19 counts arising from the sales tax returns of the engineering company of which he is managing director. The court cut a fine of £457 to £434 but a six-month jail sentence was not reduced.

Under the Rhodesian Constitution an MP is automatically removed if sentenced to six months or more in jail. Mr Ellison has said that he will not resign because he was convicted as a business director and not in his personal capacity.

Action may be taken under another section of the Constitution which provides for the expulsion or suspension of a member.

Mr Ellison, a founder-member of the Rhodesian Front and its forerunner, the Dominion Party, was elected in 1965. He is one of four Jewish representatives, three in the Lower House and the fourth in the Senate.

Boost for Hebrew

From our Correspondent Buenos Aires

The first international conference on the teaching of the Hebrew language and culture in Latin American universities will be held at Rosario University in Argentina in August.

Seven universities which began offering Hebrew courses a few years ago are taking part. They are Rosario, Cordoba and Bahia Blanca Universities in Argentina; Rio de Janeiro and Sao Paulo Universities in Brazil; Santiago University in Chile; and Montevideo University in Uruguay.

Professor Abraham Blejer, of Rosario University, is president of the conference committee. Rosario University is sponsoring the conference.

Nazi crimes ignored

From our Correspondent

Textbooks in use in schools in Canada's Ontario province do not adequately mention the most atrocious chapters in the history of mankind—the treatment of Jews and minorities.

This is one of the findings of a three-year survey by the McDiarmid and David P. Ontario Institute for Jewish Education. The findings are in its report to the provincial Rights Commission.

The writers stated: "It is astonishing that this issue has even mentioned in many texts that in many others... treated so casually."

They added: "On the whole, texts mention only Jews persecuted groups and not the total number of Jews. The discussions mention the philosophical roots of antisemitism, the failure to assist the Jews, Nazis' treatment of the gypsies, gypsies, Slavics, and so on. Above all there is an attempt to indicate to the child that the gas chambers were of such concentration as Dachau, Auschwitz and so on, the outcome of discrimination against minorities this extreme conclusion."

White fees again

From our Correspondent

White fees charged by the United Synagogue went up (Thursday). The increase to half a new penny and one-fourteenth of a penny per pound for meat.

Mr. who takes his animals to the abattoir for

Mr. who says that it is "excessive" to impose the fee. They will ultimately be levied on the consumer. It hopes, however, that the retail trade will absorb the charges without passing

fees, which in 1970 were £238,000 to the board, increased exactly a year ago. During the same period the board incurred a £20,000 loss.

Now stands at 8p per lb (formerly 7.5p).

HOME NEWS

Synagogue to flout barmitzvah rules

Jewish Chronicle Reporter

Lightening of barmitzvah tests adopted by the United Synagogue is likely to hit the smaller congregations particularly in the view expressed this week by some of them.

The United Synagogue council last week on the ground that the district synagogues were not adequately represented by its wardens told me

that it had only recently joined Orthodox congregations.

"We are fighting to bring young couples closer to the Orthodox movement, but these regulations will not help us," she asserted.

Parents who were not sufficiently interested in Orthodox Judaism to send their sons to Hebrew classes for four years might opt out and seek a barmitzvah ceremony in a Reform synagogue, Mrs Levinson added.

Response from parents in larger synagogues has been more favourable, though not without misgivings. Mr Marshall Levy, chairman of the Stamford parents' association, said that he was very much against the new rules on the ground that they "contradicted Judaism."

"Every boy has the right to a barmitzvah, regardless of his attendance at Hebrew classes or of passing examinations," he said. He thought that the US should encourage rather than demand attendance at religion classes.

Feeling of apathy

Mr Arnold Wilson, of the Mill Hill Synagogue, admitted that there was a "terrible feeling of apathy among younger parents" in North-West London. But he considered that the new barmitzvah regulations by themselves would not make people leave the United Synagogue.

The chairman of the Mill Hill Synagogue education committee, Mr M. Weinberg, expressed strong support for the new regulations. Only a minority of parents, he believed, would be put off by the requirement of four years' Hebrew class attendance for their boys.

Amias hits out at colleagues

By a Correspondent

Orthodox ministers in and around Edgware were strongly criticised by a colleague, the Rev Saul Amias, last Sabbath morning.

Speaking from the pulpit of the Edgware Synagogue, Mr Amias claimed that almost all the local Orthodox ministers had stayed away from a protest meeting about Soviet Jewry the previous week because it was held at the premises of a Reform synagogue. The one exception, however, was Rabbi A. Unterman, of Borehamwood and Elstree.

Mr Amias said he understood that his colleagues had called a meeting—to which he was not invited—to discuss what action to take. He was convinced that, as a result of the meeting, it was decided to boycott the Soviet Jewry protest meeting.

Two Mrs. Air John Gurst and Mr Greville Jauner, were the main speakers at the meeting. Mr Amias and Rabbi Michael Leigh, minister of the Edgware Reform Synagogue, also spoke.

Rabbi A. S. Chaitowitz, of Stamford, stated that it was "none of your business" when asked by the "JC" whether he had discussed the matter with any of his colleagues.

The Rev S. P. Cutler, of Mill Hill, said that he had declined the invitation as he had never been in a Reform synagogue before and had repeatedly preached against the movement.

Progressives dispute Deputies' optimism

Jewish Chronicle Reporter

An optimistic statement this week by hon. officers of the Board of Deputies has forecast agreement "within the very near future" on the two-year-old controversy over the constitutional status of the Progressive religious authorities. The Reform and Liberal groups on the board believe, however, that this can be achieved only if Clause 43 of its constitution, defining the religious authorities, is amended on the lines of the formula agreed with the board's

formula exactly a month ago. This formula—the fourth since negotiations began 30 months ago—provides that the "respective religious leaders" of the Reform and Liberal congregations should be consulted on all religious matters concerning them.

It has so far not been accepted by the Orthodox, despite two meetings with leaders of the board, who had pledged to seek an agreed acceptance of the formula.

On Tuesday, the board's hon. officers stated that "in accordance with their undertaking given to the board, further meetings have been held with both groups (the Progressives and the Orthodox) in regard to the proposed amendment

Homa attack on 'JC'

A scathing attack on the Jewish Chronicle for "losing no opportunity of denigrating Orthodoxy and propagating Reform" was made on Sunday by Dr Bernard Homa.

Speaking at the annual prize distribution of the London Board of Jewish Religious Education, he criticised the "JC" on two counts. First, because an "Ask the Rabbi" reply some months ago had considered the New English Bible acceptable to Jews, and, secondly, because of the paper's attitude towards shechita.

On shechita, he said: "Last week the 'JC' sunk to new depths in 'Ben Azai'. In its eagerness to espouse the cause of the Liberals, it even disparages the practice of shechita by casting doubts on the very strong case that exists for its defence."

Huge overdraft for college

By a Correspondent

An accumulated overdraft of £41,012 will be the situation facing the new principal of Jews' College, Rabbi Dr Nachum Rabinovitch, when he attends his first speech day and annual meeting in London on Sunday.

The accounts and treasurer's statement circulated in advance of the meeting show that the excess of expenditure over income for the year to last September was £21,818.

The accumulated deficit must be set against the college's assets. Apart from the college building and principal's residence, these consist of investments valued at £68,472 as at last September.

With increasing costs, the appointment of a new principal and other much-needed staff—and not forgetting the escalating cost of debt servicing—these assets could soon be overtaken by the overdraft.

GIs in demand

Jewish Chronicle Reporter

Soon after the Jewish Community went on sale last week, telephone calls were received from many Jewish girls anxious to meet American Jewish grooms in Britain.

Several girls stated that they wished to write to the editor and asked for the name of the date at which the Jewish Community, which is being sold by the Jewish Community, had its office. Last week's report highlighted the fact that a large number of Jewish girls, however, have drifted away from Judaism or from the Jewish community.

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Festivals in Israel

If you are visiting Israel in July or August you can participate in festivals at Araf. They will take place on July 20 and 21 and on August 10 and 11, the central theme of the festivals being the development of the Negev. Activities include performances by leading Israeli singers and dancers, a folk-love programme, community dancing, campfires, climb to the top of Masada (the less adventurous can go by cable car), visit to Ein Gedi and the Dead Sea Works, swim in the Dead Sea, and a visit to Beersheba's Beduin market where camel-racing will take place.

Theatre-going in Israel has always been a problem for most tourists because of the language barrier. English-speaking tourists visiting the Habimah, Israel's national theatre company, will find the harrier has been removed through the installation of a simultaneous translation system and a pocket-sized electronic device. The system will soon be extended to other Israeli theatres.

A big choice of package holidays in Spain, the island resorts of Majorca and the Canaries, the French Riviera and Portugal's Algarve are detailed in Araf's winter sunshine brochure. In keeping with the new trend, Araf has a number of low-rate week-end inclusive tours, the cheapest being £15 for four days, £16 for five (both bed and breakfast). In the general programme all the leading hotels are offered, including the kosher De Mar at Illetes, Majorca.

Far East tours

British tourists are now eligible for winter holidays in the Far East at prices formerly enjoyed only by the Swiss, Germans and French. Kuoni, international tour operators, have announced the introduction of 17-day, all-in tours of Ceylon and Thailand with first-class hotel accommodation for £178. Other 17-day rates are Singapore, £245; Tokyo, £248; Sydney, £289. Burma, Bali and Malaysia are also included in the scheme. Flights are by Caledonian/BUA Boeings.

A special fare reduction of 20 per cent is being offered by CP Ships (Canadian Pacific) to passengers sailing in the Empress of Canada on her voyage from Southampton to New York on December 14. The Empress begins her Caribbean cruise season from New York on December 22 and passengers from Britain can use the ship as a New York base for two days if they join the Caribbean Christmas cruise. They return home from New York by air.

JWB Travel, a retail travel agency sponsored by the Jewish Welfare Board, has been formally launched. It aims at providing a world-wide travel service. Profits will go to the Welfare Board.

The Hotel San Francisco at Lido di Jesolo, which for several years offered a kosher cuisine, is no longer kosher.

Portugal

Continued from previous page
and Queluz, reminiscent of Versailles.

Sintra, an easy drive from Lisbon through avenues of fragrant eucalyptus trees and winding roads flanked by beautiful gardens and Moorish remains, is noted for its famous Pena Palace and eighteenth-century Moorish castle. This was once Byron country. After staying there for some time he said: "This is living in paradise." Few who visit Sintra will disagree.

BEA and TAP have regular flights from London to Lisbon and a number of Varig and Caledonian/BUA aircraft call at the Portuguese capital en route to other countries. TAP and BEA have services to the Algarve. Southern Ferries operates a passenger and car-ferry service between Southampton and Lisbon. Inclusive tours are offered by most travel agents at reasonable rates. Villa packages, notably in the Algarve, are excellent value and particularly suitable for families.



Mr Ray Gunter, MP (right), with his hosts, Mr and Mrs H. G. the annual dinner and ball of the South London JNF Committee raised £3,000

Around London

The next house to be built at the Hodayot Children's Village in Israel is to be named after Mrs Amélie Jakobovits, wife of the Chief Rabbi. It was announced at an "at home" given by Dr and Mrs Jakobovits at their St John's Wood residence. The speakers included Mrs Samuel Boxer (chairman of the Friends' committee of the village), the Chief Rabbi, Mrs. Robert Cramer (first matron of Hodayot), and Mrs Lillie Myer, general secretary of the Children and Youth Aliyah Committee for Great Britain. The Youth Aliyah film, "With these children" was shown.

The Lubavitch women's group held a series of talks on the needs and care of young children, given by Mrs Lena Baum, a lecturer in child development at the North London College for Further Education. About fifty women attended each meeting.

A Magen David Adom ambulance was dedicated to the memory of Mr and Mrs Alexander Solomons at the West End Great Synagogue. The service was conducted by Rabbi M. A. Lew assisted by the Rev C. Graniewicz.

The comparative social problems of Israel and Britain was the theme of a meeting of the Kensington and Chelsea Anglo-Israel Friendship

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book reviews

propaganda exercises

TERENCE PRITTE

TO CONQUEST. Edited by Walid Khalidi. Institute of Palestine Studies, Beirut. \$12. EAST. Edited by Michael Adams. Anthony Blond, £8.

"To Conquest" is the longest propaganda ever compiled and only of two volumes which, in the lengthy introduction, purport to be a history of this pseudo-ethnology that Part I entitled "Alchemie of a and constitute a long-ought to prove that the heritage is non-existent. Part II is called "UN FIG purports to cover "the history onslaught on the Arab community." The ends with the establishment of the State of Israel; the second volume will come out later.

The newly-formed Association of the Friends of the Jewish People raised £700 for the first of their thrust shop. The event was organised by Basil Wise, assisted by Mrs. Ash (secretary), Mr. Ash (treasurer), and other members of the Association.

A large gathering of the congregation of the West End Great Synagogue, held in memory of her late husband, Mr. David, who was a member of the congregation. The service was conducted by Rabbi M. A. Lew assisted by the Rev C. Graniewicz.

The Henden group of Women's Or ran a night which they raised £500. This is intended to be a "handbook" of the writings of Glubb, and Hope-Simpson, from the memoirs of General Sir Frederick. The book is a collection of the writings of Glubb, and Hope-Simpson, from the memoirs of General Sir Frederick. The book is a collection of the writings of Glubb, and Hope-Simpson, from the memoirs of General Sir Frederick.

Here is another fascinatingly written and lavishly illustrated publication on the Holy Land. These authors have combined before in "Jerusalem: A History of Forty Centuries" (1968). However Mayor Kollek finds time in his busy life to write such excellent tomes is a marvel. Probably the main literary burden in this co-partnership rests on the shoulders of Moshe Pearlman, but Kollek is no mere name on the title page. He is a vital personality, bubbling over with ideas, and clearly he has contributed much from his now vast experience and inexhaustible enthusiasm to this volume.

The title suggests the theme. Unlike the previous work of these same joint authors and another recent product of the same publisher, "History of the Holy Land" (1969), edited by Michael Avi-Yonah, this book sets out primarily to tell the story of pilgrimage to the Holy Land through the ages. From before the time of Constantine the Great and his mother St. Helena, through the days of early Islamic conquerors, to the Crusaders, the Saracens, the Mamelukes, the Turks and the British, a remarkable record unfolds itself. Much of it has been recounted before, no doubt, but in many

"handbook" on a factual and objective plane. He has succeeded over the whole field of the Middle East, with the one exception of the Arab-Israeli dispute. Odd statements creep into various chapters: the Arab minority in all territories occupied by Israel would, we are told, become a majority within a decade—something beyond the capacity of even the buoyant Arab birth-rate. The Egyptian press is "the most advanced in the Middle East."

The choice of Jewish authors is selective, and the Jews of the diaspora will hardly be enheartened by Mr. Barnett Litvinoff's message: "Jewish identity is also fading in the world today. But always some are left to dream the ancient dream. . . . It remains to be seen

whether the re-establishment of the Jewish State after 2,000 years will bring about the complete disappearance of all who have denied themselves participation in it, or have been denied it by others." That, obviously, was not the purpose of re-establishing a Jewish State; nor is there any reason why it should happen. It could be argued that the new duniam, Israel and diaspora, will provide just the right basis for Jewish survival, and achievement in survival.

The big blot in this "handbook" on the Middle East is the chapter on "The Palestine Problem"—the only chapter dealing with the one basic Middle East dispute. It is written by Henry Cattin and is a frenetically biased and propagandistic contribution.

Stanley Morison (right), one of the world's leading typographical experts, discusses a Hebrew exhibit at a printing exhibition. From "Stanley Morison—His typographic achievement," by James Moran (Lund Humphries, £5.25)

Black power
Although the Singapore army is trained by Israelis, Lee Kwan Yew is a friend of President Nasser. When Israel knocked out the OAR in the blitzkrieg of 1957, I asked Rabin (Singapore's Foreign Minister) how the Government could take it so dispassionately. Nasser did not consult so we were moving against Israel, so we are not required to take a stand, he replied.
From "An Eye for the Dragon" by Dennis Bloodworth (Sacker & Warburg, £2.75)

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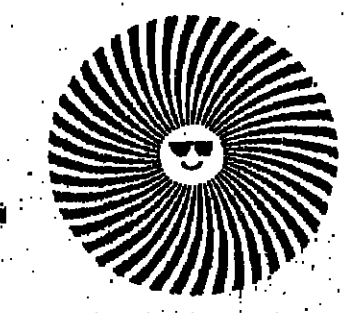
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JEWISH CHRONICLE

JULY 2, 1971—TAMNUZ 9, 5731

Rome and Jerusalem

IT SEEMS fairly clear that something like a campaign is being mounted by the Vatican with the purpose of securing the internationalisation of Jerusalem in the long term.

As long ago as the middle of March the semi-official Roman Catholic journal, *Osservatore Romano*, called for Jerusalem's internationalisation. The paper then warned against Israel's assumption of what it called *de facto* sovereignty over the whole of the city. Now the Pope has appealed for "a special statute guaranteed by a national legal safeguard." A statute of this kind, according to Pope Paul, would enable Jerusalem to become "a meeting place of concord, peace and faith."

The Vatican's interest in Jerusalem is absolutely understandable. The Christian holy places are a matter of deep concern to the head of the Roman Catholic Church. But the Israeli record of its administration of all holy places in Jerusalem has been impeccable, and a recent statement by American Protestant theologians confirmed that Israel has protected Christian places and people with scrupulous care. She has guaranteed freedom of worship and "something which Jordan failed to do from 1948 to 1967" complete freedom of access for everyone to all holy places. This has been done by reunifying Jerusalem and by instituting a policy of open frontiers which has enabled Christian or Moslem Arabs to enter territories

occupied by Israel, including Jerusalem.

The Vatican is right to want Jerusalem to become a meeting place for those who wish to worship there. It unfortunately misses the point that this is exactly what Jerusalem, under Israel's administration, has already become.

In the past the Vatican has been somewhat ambivalent about its relationship with Israel. It naturally has concern for the Catholic communities in the Moslem world and it may have been affected, too, by the desire to achieve terms of co-existence with Soviet Communism. Whatever the reasons, the change from this ambivalence to a more positive approach to Israel could do much to contribute to the peace of the Middle East which all men of goodwill desire.

A statute guaranteeing freedom of worship and asserting the vital interest in Jerusalem of the three religions, Moslem, Christian and Jewish, is something which Israel can readily support. But the Vatican must know that the internationalisation proposal is not a serious political prospect and that it will be regarded by many as merely the provision of another stick which can be used by Israel's opponents. It is significant that the reaction of the Council for the Advancement of Arab-British Understanding to the Vatican's proposal has been to praise it and at the same time treat it as a basis for world action against Israel. This is not the way in which the complex problems of Jerus-

alem will be solved and the Vatican as a politically realistic institution ought to be aware of the fact.

Yemeni secretary

The enlarged Israel Labour Party, having gone through a series of makeshift arrangements since it was formed by the merger of three parties after the Six-Day War, has at last found in Israel Yeshayahu a secretary-general likely to give stability to that office. His two best-known characteristics are that he represents the party machine and that he hails from the Yemen. As secretary-general, even though his position will not be comparable with that of Mrs. Meir or Mr. Sapir in their day, he will exert power over the whole Labour Party scene, which is very nearly coterminous with Israeli life. One thing is certain and that is that he was appointed for his qualities: the fact that he is an Oriental Jew was not the reason for the choice. In that sense, his election was not a matter of "giving something" to Oriental Jewry but represents the achievement of an Oriental Jew in Israel's highly competitive political life. Nevertheless it is a significant augury of things to come in a State which has so far been governed by an East European elite, while the majority of those governed have stemmed from Moslem lands. It indicates that in Israel's political life the sole criterion for success is ability and that communal origins are irrelevant.

Useful gesture

The offer by the Israeli Government to compensate the Arabs of East Jerusalem for property which they have lost through expropriation is a timely and useful gesture. Although compensation is at present restricted to Arabs in East Jerusalem and those who are willing to return there in order to make their claims, it sets a precedent for further legislation to cover all Arabs whose property was lost to them as a result of the War of Independence in 1948-49. Predictably, the public Arab reaction

is one of criticism of the limits of compensation offer. In fact, however, can be little doubt that Arab beneficiaries will make claims and that substantial sums will be involved. That payment is to be made in government bonds redeemable over a period will have little attraction for elderly people or for those in great need. The signs are, however, that the Government of Israel will be prepared to make exceptions on a humanitarian basis will interpret the concept of compensation in as liberal a spirit as possible. For the time being it is difficult to see how Israel can accept claims of citizens of Arab countries while countries still consider themselves in a state of war with Israel. But by the present offer, made a decade of intent, the complete implementation of which can only be part of a settlement between Israel and her neighbours.

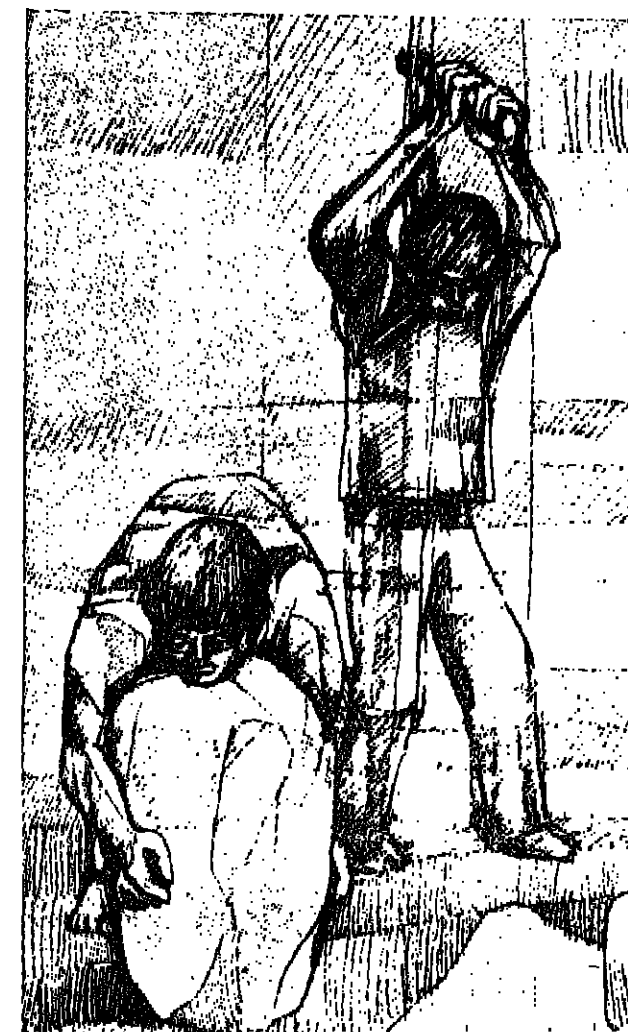
Better classes in the literature of the Kibbutz

By Aharon Megged

The Chief Rabbi is attempting something about the deplorable standard of Jewish education in this country by requiring some degree of Jewish education as a condition of being a barmitzva full member of a synagogue. The first scheme he proposed was rejected by the United Synagogue and his present modified proposal appears to have aroused the ire of his parents. It is true that there is a list for many Jewish day schools, but a boy will be a boy and will not qualify if he regularly attends day classes for at least four years. It does not seem to be an unreasonable requirement. In proceeding to plan, however, the United Synagogue should go further and ensure that the waste of time it so often is, the standards of teaching should be raised. The curriculum should be thorough-going revision to make it relevant to the interests and needs of young Jewish people today. The kibbutz's first small step is to be with the hope that it will lead to fundamental reforms.

Israel kibbutz is not the first or only framework of communal society. Communes go as far back as the beginning of civilisation, and the known ones are those of the early Christians, those of the early Kibbutzim, and the experience of the Utopian Socialists in the 19th century, mainly in America. The Israeli kibbutz is the only one in history that have not only been developed in the course of time, but also expanded and developed a major and progressive role in the society—economically, politically and culturally—far beyond their initial scope.

Of the pre-kibbutz communes, there is a literature of its own, but for a very few diaries and memoirs, the only evidence we have of life, principles and problems of these communes are those of the early Kibbutzim, those of the early Kibbutzim, and the experience of the Utopian Socialists in the 19th century, mainly in America. The Israeli kibbutz is the only one in history that have not only been developed in the course of time, but also expanded and developed a major and progressive role in the society—economically, politically and culturally—far beyond their initial scope.



"Avodah," a wall mural at Haifa University by Gershon Knispel showing kibbutzniks clearing the land of rocks

her decision to leave the kvutza and join one of these communes.

In the new commune of road-builders everything is different. There is more liberty, more permissiveness, more joy. Hava works in the kitchen and serves the men who work in the stone quarry. She falls in love with Valodia, a strong, charming, gipsy-like man, a womaniser. She knows she will never be able to "tame" him, to tie him, to make him a family man. She therefore resolves to have a child by him. Her pregnancy is no secret in the commune, but who cares? Valodia moves to another camp. In another part of the country, but everyone knows that it is his seed she has conceived—everyone, that is, except her ex-boyfriend, who comes to visit her from time to time.

A severe crisis befalls the commune: financial difficulties, deficit, accidents, disputes. Many members leave for the town, and those who stay are depressed. Hava alone is happy, nursing her pregnancy.

A son is born

One evening, when the men come back from work, they find a notice on the dining hall wall announcing in big letters: "Good luck, a son was born to Hava." The whole atmosphere of despair and desolation changes immediately. Everyone is elated, eyes sparkle with joy, and to celebrate the event there is even a meat dinner.

On the eighth day, when Hava returns from hospital, the ceremony of circumcision is followed by a great feast of singing and dancing, as in the good old days. All troubles are forgotten, and a wave of joy sweeps the kibbutz, because the new-born child, the first child of the commune, belongs to all, to each and everyone—a child is born to us!

During the '30s and '40s the kibbutz form crystallised and stabilised. Besides fulfilling the pioneering tasks of settling the frontiers and the deserted regions, absorbing immigrants and defending the land while serving as bases for Haganah and Palmach units, the kibbutzim were occupied in building up their farms and their industry. More attention was devoted to the conveniences of the individual, the family and the community and to the management of the kibbutz as an economic, self-sufficient, profitable enterprise.

In the wake of these changes, a shift in attitudes takes place. The writer no longer feels the need to describe the factual details of kibbutz life or to glorify it. His eye turns to inner processes, complex and unique, especially to the complicated problem of relations between the individual and society.

In 1940, "Ephraim Goes Back to

Continued on next page

PERSONAL OPINION

CHIEF RABBI UNTERMAN, questioned by the Israeli news paper, *Yedioth Ahronot*, about the problem of bastards in Israel, had a ready solution: "They may marry gerim."

It's a reply worthy of Marie Antoinette: "They cannot marry pure Jews? Let them marry impure ones."

Quite apart from the racist implications of his solution, it gives one a startling insight into the rabbinical attitudes to human relationships in general and marriage in particular.

Israel's bastard problem was not raised as a vague hypothesis but arose out of the actual experience of human beings—two young Jews in love with, and anxious to marry, two young Jewesses. Such passion is not apparently recognised by rabbinical authority, and to Rabbi Unterman, their determination to stick to their particular choice seems to be an example of bloody-mindedness.

rabbi was established as long ago as 1957 under the presidency of Rabbi Israel Brodie.

The Liberal and Reform Synagogues—the so-called Progressives—were rather more tardy, but in 1967 they came together with their European counterparts to produce European Judaism, a quarterly cultural publication of outstanding merit, if un-English weight, and which I find particularly encouraging in organisations which have traditionally resisted the idea of Jews as an international brotherhood.

The group which will be most affected by it are the Sephardim. What is left of French Jewry is now largely of North African origin, and Sephardim taken together will comprise something like a third of the European Jewish community. British Sephardim, however, are, I suspect, not all that keen to be taken together. The Sephardim of Europe are mostly immigrants and largely working class, and to their brethren here they may constitute not so much a challenge as an embarrassment.

The Anglo-Jewish Association has always been a predominantly Reformist organisation and its most famous names—names and names are its main stock-in-trade—have always been either earnest progressives or cheerful agnostics. Yet the Aguda, a restless element on the extreme right of the Board of Deputies, has always been content in the AJA.

Charles Spencer, a former secretary of the AJA, believes that this is because religion is rarely allowed to raise its ugly head at the AJA, but I think the main reason is social.

Agudists have always had a craving for respectability and acceptance. That they feel themselves to be elect in the sight of the Lord is not enough; they wish to be among the elect in the sight of man. At the Board of Deputies they find themselves among more Jews of one sort or another, so that there isn't much *yichus* to be gained there. At the AJA, however, they find themselves among English gentlemen.

Here there is respectability, and if religion should occasionally be debated it is of no matter, for no one expects the same level of religious attainment and belief among them that one expects among Jews. It also means that at the board the Aguda can relax and throw a fit: at the AJA they must, and do, remain on good behaviour.

The Guardian is seething with displeasure, as The Guardian usually does, especially where Israel is concerned. The occasion this time is a Knesset Bill to compensate East Jerusalem Arabs for property requisitioned in 1948. The annexation of East Jerusalem, huffed The Guardian, defies a UN ruling.

The annexation of the Old City by Jordan was also not in accordance with a UN ruling, but the difference is that Israel allows universal access to the Holy Places. Jordan did not, and where Jordan destroyed whole sections of the Old City, Israel is trying to rebuild.

One is prepared to grant The Guardian its conscience; one only wishes it was less selective.

BEN AZAI

ASK THE RABBI

I see that a Southend rabbi refused to attend shiva for a person who was cremated. What is the reason?

Reform and Liberal congregations permit cremation if it is carried out in a reverent manner. Orthodoxy, however, is severely opposed to cremation for a number of reasons. (1) Cremation was a pagan practice in ancient times so that the memory of it still taints it. (2) Burial in the earth is a religious duty (*Deuteronomy 21, 23* as interpreted in *Sanhedrin 46b*). (3) It is forbidden to mutilate a corpse (*Hullin 11b*). (4) Cremation is said to contradict belief in the resurrection of the dead.

Some of these reasons are more convincing than others. The last, for instance, depends on a crude, literalist view of the resurrection of the dead. In any event it is certainly true that cremation is against Jewish law as Orthodoxy sees it. (For the vehement opposition to cremation in comparative recent responses see the sources quoted by S. Braun: (*Shearim Metzuyanim Ba-Halachah*, New York, 1952).

What of shiva for a person who has been cremated? The only reason I can see for a refusal by a rabbi to attend such a shiva is that the cremated person is to be treated as a sinner who "separates himself from the congregation" of whom the Shulchan Aruch (*Yoreh Deah 345, 5*) rules that there is to be no shiva. But nowadays it is surely far-fetched to treat a person who wishes to be cremated as the kind of sinner to whom this applies.

In Grünwald's *Kol Bo on Mourning* (New York, 1956, p. 54, note 38) authorities are quoted who state explicitly that it is permitted to visit those who mourn for a person who has been cremated, while

they are sitting shiva. It would seem that the rabbis mention has favoured such a duty harsh interpretation of the law.

But it is not the kind of column to give decisions in which individual rabbis are not alone for reasons of professional etiquette but because all the circumstances must be known before a ruling can be given.

How is it that where a man may marry her uncle, he cannot marry his aunt?

The prohibition of a man marrying his aunt is explicit in the Bible (*Leviticus 18-19* and *20, 17*). There is no such prohibition in the case of uncle and niece. Indeed, there are some in the rabbinic literature who hold that it is permissible for an uncle to marry his niece.

However, in view of research which has shown the risks to the children of such marriages, there has been much recent thought to discourage the marriage of uncle and niece.

What is the difference between a man and a woman who are both of cousinage. (See the long essays in the *Encyclopedia of Jewish Law*, Vol. 1, No. 1, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100).

Yes, but it is the difference between a man and a woman who are both of cousinage. (See the long essays in the *Encyclopedia of Jewish Law*, Vol. 1, No. 1, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100).

bringing herself to express her feeling to him. Only when he leaves, and the train departs for the front line in Egypt, does she break down under the realisation that her life is lost because she lacks the courage to bring her truth into the light.

This melancholy story with a Chekhovian undertone is made up of half-sentences and many silent pauses. It expresses economically and clearly the sad, romantic atmosphere of those days, when the intimacy of the small kibbutz was wavering between great hopes and deep sufferings.

Expectations

Other stories of that period describe, sometimes sentimentally, sometimes pathetically, the beginnings: the first ploughing of a field, the first digging of a well, the first burial of a comrade. They are all steeped in exaltation mingled with vague expectations of an unknown future.

At the beginning of the '20s the kibbutz form went through an acute change. A great wave of immigration came to the country following the Balfour Declaration. The immigrants were young people from Eastern Europe, inspired by the ideas of the Russian Revolution and Socialist Zionism.

Their ideal was to build the whole country as a large commune. This was in contrast to the earlier ideas of small, selective communes based on intimate relations between the members, who had to know and trust each other to the extent of confiding to the group as a whole the most personal and intimate problems.

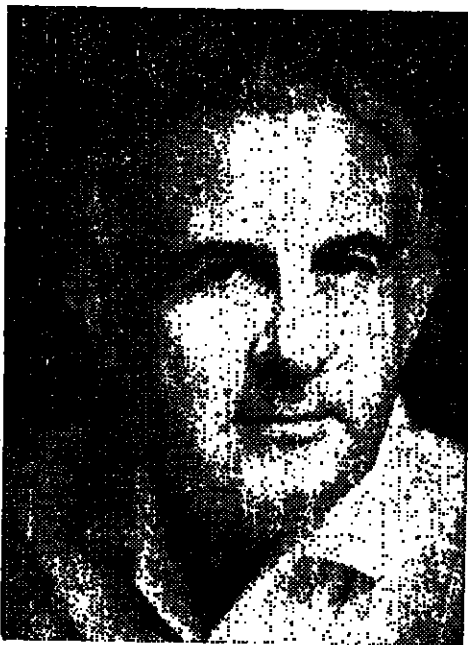
The large, all-embracing commune was still far from being a reality, but in the meantime the Legion of Work was organised, which was composed of scores of communes, working mainly on road-building, swamp-drainage and reclamation of lands. Tented camps were set up all over the country along roads under construction, or on land being reclaimed, as well as near the

On other pages

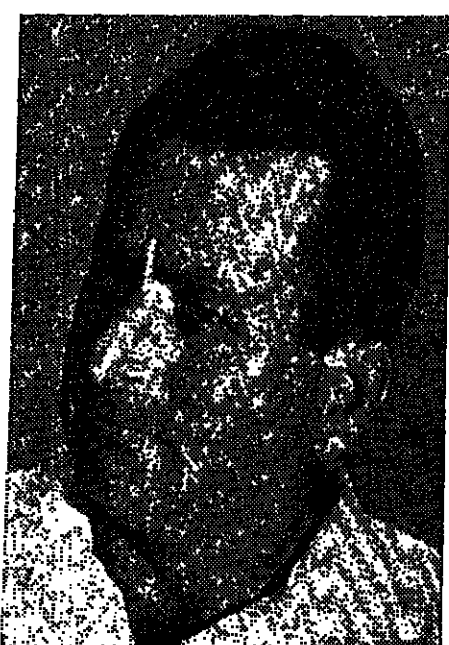
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Literature of the Kibbutz

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Hanoch Bartov



Moshe Shamir

Alfalfa, by S. Yizhar, appeared and was immediately acclaimed as the outstanding artistic achievement of the young generation of writers. It aroused a wave of reaction throughout the kibbutz movement. The author, Palestinian-born, was the foremost innovator in Hebrew literature, with a distinctive style and pattern of his own; the "stream of consciousness", the "inner monologue"; the unequalled poetic descriptions of the Palestinian landscape; the confrontation between the estranged, rebellious individual and a demanding society. All those qualities as well as his rich language, derived from traditional sources and steeped in colloquial idiom, make his writing evocative, intriguing, exhilarating.

The fictional situation of "Ephraim Goes Back to Alfalfa" is simple: Ephraim, the man responsible for the alfalfa grown on the kibbutz farm, a good worker, an expert and old-timer in his field, announces his wish to leave the alfalfa and move to another branch of work. A general assembly of the kibbutz is summoned to discuss the matter. Almost all the members denounce him for his seemingly capricious wish and talk of obliging him to stay with the alfalfa. At the end of the discussion, Ephraim gives in and tells the assembly he will stay. There is a sigh of relief in the kibbutz: law and sense have triumphed over dissent.

The uniqueness of the story lies in the fact that the session of the general

assembly (where the whole action takes place), becomes a moral and ideological battlefield between one dissident, non-conformist individual and the rest of society.

On the one hand you have all the possible arguments—all so sensible and logical—against Ephraim: the duty of the member to society, the actual needs of the farm, etc. On the other hand we have Ephraim, who never says a word, and defends himself only in his thoughts, and his introspective explorations of his present and past. He disregards laws and rules, he revolts against restrictions imposed by others, he craves for the open spaces of complete freedom, and above all he hates accepted views and mediocrity.

The same motif, but in a light, comic tone, appears in a story by Hanoch Bartov, "Our Comrade Lahadam." (Lahadam, here a private name, means in Hebrew "Never-been" or "Nobody.") Lahadam returns to his kibbutz from the British Army at the end of the war. He brings with him some articles unheard of as private property: a record-player, records, expensive books, a whole stock of drinks.

The kibbutz is thrown into confusion. His room becomes a point of attraction to many members, especially females. Instead of attending the regular general assembly meetings, committee sessions, cultural activities, many go in the evenings to his room to drink, chat, listen to music, etc.

The devoted, zealous old-timers are outraged. Order has to be restored. "We have our own style of life," the kibbutz tells him, "and you can't invade it with an alien style." He succumbs.

In the late 1940s, on the eve of the War of Independence, two novels appeared which attracted much attention and at once became very popular and widely read: "He Walked in the Fields," by Moshe Shamir, and "Shadowless Land," by Yonatan Alexander Seneid.

"He Walked in the Fields" is drawn on a wide canvas and depicts the colourful range of characters and events in an established kibbutz at the time of the struggle against the British, and the social consolidation within.

Conflict of generations

The backbone is a love story between Uri, a typical kibbutz-born boy, whose parents are among the founders of that deep-rooted kibbutz, and Mika, a newcomer, and a survivor of the Holocaust in Europe. But around this story, which ends tragically, as Uri is killed in a Palmach operation after Mika has become pregnant, a whole tapestry of kibbutz life evolves.

There are vivid, detailed descriptions of work in the vineyards, in the fields, in the workshops: a variety of characters, old and young, observed with considerable insight; family problems and educational problems; the conflict between the two generations, between fathers and sons; broken families, promiscuity, sexual relations; opposing ideological views and moral attitudes.

The newness of this absorbing novel is in its being the first realistic work of fiction where kibbutz life appears as an unquestionable entity, as if it were a solid, long-established pattern of life.

"Shadowless Land" is an epic chronological novel, a saga of a kibbutz settling in the wasteland of the Negev. The authors (a married couple, members of that kibbutz), tell the factual, heroic story of a small group of young men and women coming almost empty-handed to a wholly deserted land, to set up the first settlement south of Beer-sheva.

It is a day-by-day chronicle, permeated with the feelings of loneliness; isolation; the desperate struggle for survival against the background of empty spaces; dryness; hot winds; thirst and hunger; casual attacks by wandering bandits and smugglers.

As in books about the conquest of the North Pole or Everest, the dramatic high tension is in the cruel encounter between man and nature, between man and ancient history. And the book ends with a description of a powerful, dramatic event: the flow of mighty rain water in the dammed wadi, coming from the distant mountains and filling up, with great noise, the newly built reservoir.

The War of Independence produced a rich vintage of stories, novels and plays concentrating on kibbutz life. It has to be remembered not only that most of the army commanders and most of the commando fighters came from kibbutzim, but that most of the kibbutz settlements, situated as they were on the frontiers, were in the front line of the war.

Kibbutzim such as Negba, Yotvata, Degan, Kfar Etzion and others suffered heavy casualties and were partly destroyed in the battles. The stories and novels of the high moral qualities of the man, the solidarity, the communal self-sacrifice, the love of the land. All those qualities which had blossomed in peacetime now stood under fire.

The anti-climax that came after the war, with the birth of the State, took over many of the tasks previously fulfilled by the kibbutz movement. Voluntary forms, gave way to official forms of the State. The individual in the kibbutz and the re-evaluation of everyday life appears in the light of old ideas in the foundation of the kibbutz.

Are those ideals still alive? Are great dreams been realised? Are a part of everyday experience? Perhaps life has deviated from its path. It should be so and the kibbutz in his unsuitable attempts to buy context it is worth mentioning the writers, Nathan Shamir, Shalom Shalev, and others. The kibbutz, these men of the kibbutz, these men of money—was known as the heroism lies in their perseverance, their fulfilling their everyday humbly doing what is demanded of them. They are the bulk of society, the kibbutz majority, the rock on which kibbutz is built, and at the same time they stand in the shadows, behind.

Sympathy for the weak

Shaham's technique is to plot episode and by carefully examining components, by psychologically analysing into the minds of its participants, illuminate moral and ideological of the highest degree. Never settling to simple solutions, he depicts complicated human relationships, insoluble, with deep sympathy for the weak, the underdog, the agonies of the weak, the underdog.

Kibbutz life in the literature by kibbutz members is far from uniform. It appears in various forms in some works praised, glorified, satirised, but for the most part, even if it is a larger extent criticised, it is a larger extent glorified.

But on the whole the kibbutz is a great nursery of the new Hebrew literature. As the only living entity in Utopia-in-the-making which vows to realise the great dream of humanity, of equality and brotherhood, it confronted writers with complex, complicated problems, with a complex of relationships and attitudes in a classless society, incompatible with other society.

Approaches to property, love, education, personal ambitions, competitiveness, greed, friendship, etc., were taken. But looking back I am sure that there was a great deal of that grotesque portrait. The kibbutz, which for over 60 years has been the main pioneering settlement, defence, politics, struggle for independence, has been the main generator of the Israeli literature.



Road scene in the Sharon by Yonatan Seneid

Stage Jews

By Charles Landstone

given an all-star performance at a special midnight matinee in aid of Arnold Wesker's Roundhouse scheme. On this occasion the part of Mrs D'Aquila was played, magnificently, by Fenella Fielding.

Two other Jewish characters in poor plays, which nevertheless had long runs, should be noted. "When Knights Were Bold" was a farcical melodrama, about an impoverished knight entertaining a house-party, among whom were a Jewish moneylender, Isaac Isaacson, and his daughter.

The play had a middle act in which host and guests were switched back to medieval days. The characters of the Jewish father and daughter, and the situations in which they found themselves, were cribbed straight out of "Ivanhoe," and it was, of course, the "Rowena" of the party who married her knight. The treatment of the Jewish characters was unreal, but typical of the period.

"The Passing Of The Third Floor Back," by Jerome K. Jerome, was a morality play in which the "strange lodger" in the third floor back passed through a sordid boarding-house, and reformed all the characters—bullies, rogues, harpies, ladies of the town.

One of the rogues was inevitably a Jewish bookmaker, Jake Samuels, who repented when "the visitor" bade him remember his great racial and religious heritage. The only redeeming feature of the play was the performance in the title part of Forbes Robertson, whose golden voice had to be heard to be believed.

I never saw Irving, who died in 1905 when I was fourteen. He spent the last five years of his life on tour, making only occasional forays into London.

I therefore never saw his famous performance in "The Bells," in which he played the Jew Matthias, which was pure Victorian melodrama; neither did I see his Shylock, though he gave one performance of "The Merchant of Venice" at a special matinee in London a few months before his death.

The Times described his performance, rather sarcastically, as having "the awful dignity of a major prophet."

I did, however, see the Shylock of Herbert Beerbohm Tree, who was the leading figure of the English stage in that decade and who was the hero of my boyhood and adolescence.

Whether or not Tree had Jewish blood in him has never been firmly established, but the actor's biographer concedes that "as the peculiar charm, courtliness, sensitivity and intelligence of a cultured Jew were united in Herbert Tree, it is possible that he inherited these racial characteristics from the distaff side of his father's or mother's ancestry."

Business is Business

Certainly, he revelled in Jewish parts, which he made grotesque and larger than life, but always wonderfully warm. His Svengali in "Trilby" produced in the Victorian era, was already famous, but the first time I saw him playing a specifically Jewish role was in "Business is Business," adapted from the French by Sydney Grundy.

The main character, a hard-rentless businessman, was not Jewish in the original French, but Tree insisted on Judaising it and he changed the name to Isidore Izard.

He was a master of make-up, changing his personality with every character, and on the rise of the curtain it was always a question of "spot the knave." But he could not disguise his voice and only when he spoke was one certain of his identity.

His Fagin (and I presume Ron Moody has read all about it) was grotesque, diabolical, and fascinating: "It was the apotheosis of the stage Jew; I was horrified by it, yet swept up in the glory of great acting."

And so we come to his Shylock. In a programme note—works of art—he described Shylock as neither a monster nor a martyr. Strangely enough his performance does not linger strongly in my memory, though I can remember all the background.

He revealed in detail and boasted that he had a Jewish friend with real water on the canal: an authentic Amalgam.

Olivier—Shylock in an heroic mould



Moody's Fagin—a lovable rogue



Tree's Shylock—neither monster nor martyr

and real Jews singing the Kol Nidre! In those days there was, of course, no recording.

But side by side with Tree there was the despised "other theatre" of Granville Barker, with that "impossible man, Bernard Shaw, whose plays were quite unactable!"

I saw "The Doctor's Dilemma," which was first produced in 1906, and was both embarrassed and excited by the character of Dr Leo Schatzmacher, the polished physician. Here, for the first and practically only time during the first decade of the century, was a Jew who spoke and behaved like a rational being on the stage, and had caustic honest remarks to make, both about the Jew and about the Englishman.

Shaw, of course, was always in advance of his times, and it was another five years before we were to see a Jew who was a character and not a caricature.

In 1911, in "Bella Donna," a play adapted from a novel by Robert Hichens, we again had a Jewish doctor, a fashionable physician from Harley Street, who was actually the hero of the play.

He was portrayed by that very elegant society actor-manager, Sir George Alexander, who naturally would not have condescended to appear in any role which did not hold the centre of the stage. Dr Meyer Isaacson (although sensibly to anti-Jewish remarks) was the refined man of the world, able to cope with the unsavoury society lady, whom he suspected of administering slow poison to her husband.

The interesting factor was that the character need not have been Jewish, but in making him Jewish both author and director accepted the fact that the Jew in civilised society had become a normality.

That civilised society, and the longest era of peace Europe had in the whole of its recorded history, was coming to an end. But before the storm burst in August, 1914, we had three plays which were to set a pattern for the future.

At Miss Horniman's repertory theatre

in Manchester—the launching board for Galsworthy, Stanley Houghton and many other famous dramatists—Harold Rubinstein wrote a witty and impudent contemporary comedy called "Consequences."

In this, a rabbinical student, wandering in Hyde Park, met an attractive suffragette talking on a platform—with "consequences" that can be imagined. The young English Jew was beginning to think and write about himself.

The other two plays, produced in the West End, were pictures of Jewish life in New York, the one written by an English Jew, the other by an East Side native.

Potash and Perlmutter

Israel Zangwill's "The Melting Pot" presented the cauldron of the New World where all the races of the Old World were merged into one. For the first time on the English stage the whole Jewish problem was treated in a reasoned manner and presented in terms of exciting drama.

"Potash and Perlmutter," which was to run throughout the First World War in London, was a graphic rollicking portrait of the "greener" successfully adapting himself to life in America.

Its inherent Jewish humour, owing a little to the folklore of Sholem Aleichem and other Yiddish writers, captivated the London public—as it had already captured New York—and a whole new school of comedy-drama was inaugurated. During the subsequent decades it was to penetrate the yet unborn media of talking-films, radio and television.

Up till 1914, the Western Jew, living in a false security, had shrugged his shoulders at the picture of the "stage-Jew," set in a framework of an unreal society. Starting with "The Melting Pot" the Jewish drama of the twentieth century would be tenced to match the anguish of the times.

The Cigarette Sellers of Three Crosses Square

JOSEPH ZIEMIAN

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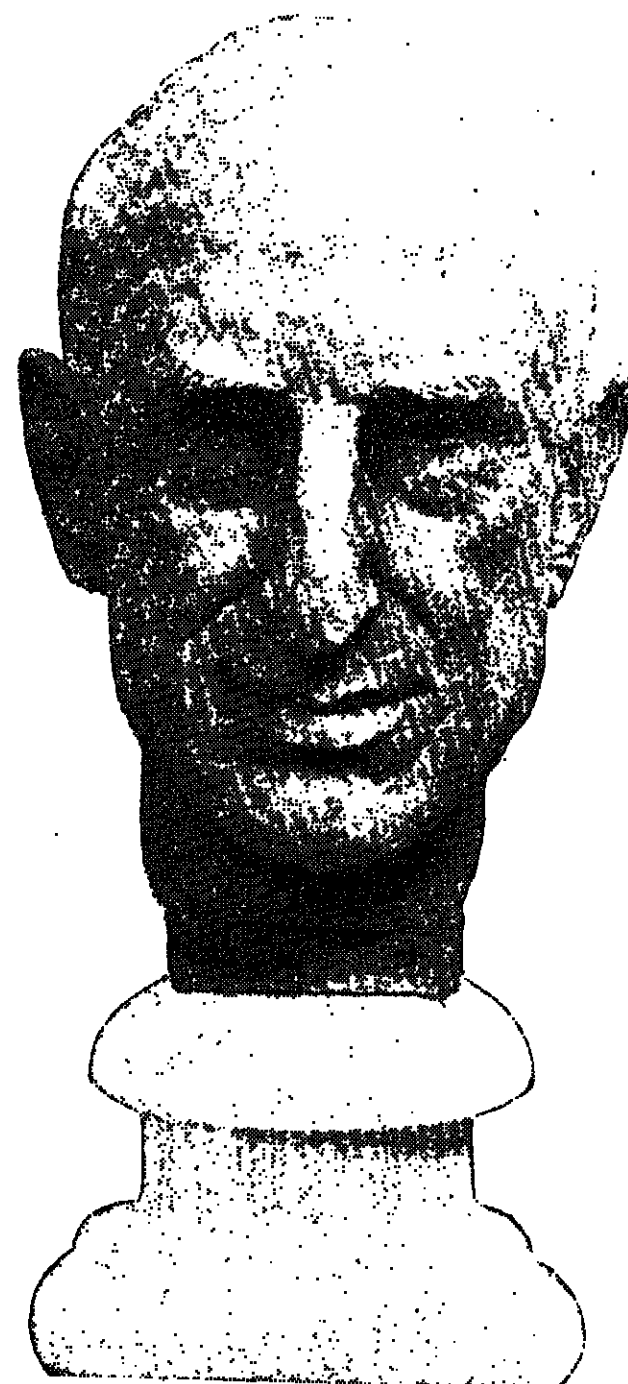
VALLENTINE MITCHELL

18 Cursitor Street, London EC4A 3LR

FOUR AMERICANS IN PARIS



Gertrude Stein



Bust of Leo Stein, by Mahonri Young

A portrait of the Steins

In the New York season that has come to a close, the two most successful shows were one at the Museum, displaying oils, watercolors and drawings by Van Gogh; the other, "Four Americans in Paris," at the Museum of Modern Art, presenting paintings, drawings, prints and sculptures which had once been owned by the writer, Gertrude Stein (1894-1952) and her family.

For several months vast crowds of people paid admission to see these exhibitions. After travelling to the Museum of Art "Four Americans" he on view in the autumn in San Francisco, and then in Ottawa, Canada.

The Steins, sons of a wealthy American-Jewish family in the East before the First World War, did not know anyone else in Paris to whom they could turn for patronage. They were, in fact, a group of avant-garde artists from New York, who had come to Paris for lack of patronage. They were, in fact, a group of avant-garde artists from New York, who had come to Paris for lack of patronage.

Michael Stein, Gertrude's brother and his wife, Sarah (née Stein), were particularly close to Matisse. They paid this tribute to Sarah: "She was a woman of advanced artists, music more about my painting than I was."

Gertrude Stein, however, was not a Cubist. She was a woman of advanced artists, music more about my painting than I was. She was a woman of advanced artists, music more about my painting than I was.

For a week there was open house—Michael Stein's residence on Rue de la Harpe, where Sarah directed the dishes; and at the Rue de Fleurus, where Leo Stein, also Gertrude's brother, lectured to his guests about the latest acquisitions, while the sphinx-like Gertrude watched the frequent visitor to the salon of the Wild Beasts, or did not. Gertrude was the American who first saw angular planes (Pablo Picasso's friends).

Considering it at first "the nastiest smear of paint" he had ever seen, Leo eventually came to cherish it as "brilliant and powerful."

Gertrude Stein was even bolder than her brother, who accepted the early Cubism (of the "blue" and "rose" periods), but rejected Cubism for being an art of "invention" rather than "expression." While she bought many Cubist pictures, the celebrated oil portrait of herself was painted by her Spanish protégé just before he found the manner that came to be known as Cubism. Picasso was then 24, still unknown and living wretchedly.

Miss Stein was only 32, but her obese and ungainly figure made her look like a matron 20 years older. Patiently, she sat for the young artist 90 times, over a period of months. But when the work seemed finished, Picasso suddenly painted out the whole face, telling his sister bluntly that, looking at her, he could not "see" her.

The faceless portrait remained in his studio, while the artist went home to Barcelona for a summer vacation. When he came back, he did not wait for Gertrude to return, but set about painting in the mask-like face, endowing it with somewhat Negroid features. He made her a gift of the canvas.

In her, alas, often imitated style, she recorded Picasso's own comments: "He said everybody says she does not look like it but that does not make any difference, she will, he said."

Among Miss Stein's numerous "discoveries" were also three young Jewish expatriates, the sculptors Jo Davidson and Jacques Lipchitz, and the Cubist painter, Louis Marcoussis (who later perished during the Nazi occupation of France).

Neither she, nor any of her relatives or friends (among the latter, the admirable Cons sisters of Baltimore) spent much on any of the purchases, yet even a few frames were welcomed by a struggling artist—they meant for him, after a period of near-starvation, a few good meals and plenty of wine.

In the course of years, the original Stein collection was dispersed. But all of the works they once acquired have, luckily, been preserved, and all now, rest in outstanding museums or major private collections.

Dr. Werner's most recent book, "Chagall: Watercolours and Gouaches,"



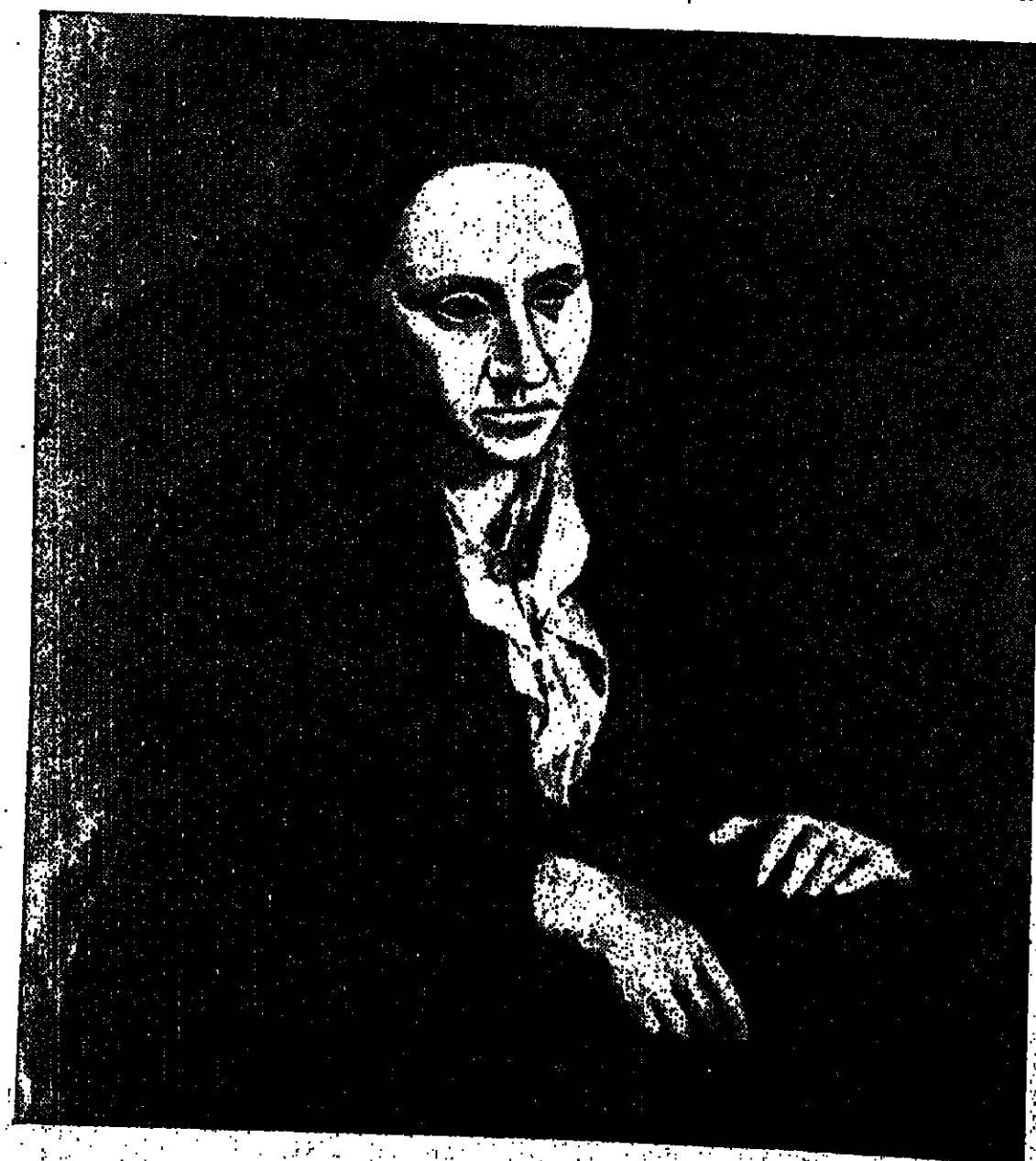
Apartment of Michael and Sarah Stein



Gertrude Stein
by Jo Davidson (1893-1952)



Portrait of Michael Stein, by Matisse



Gertrude Stein, by Picasso



Portrait of Sarah Stein, by Matisse

Handwritten text in a box on the right margin.

by Konstantin Bazarov

"Hope Against Hope," by Nadezhda Mandelstamm. Translated by Max Hayward. Collins, £3.15.



Viktor Shklovsky has described him during the early revolutionary years in Petrograd, indifferent to both hunger

by Jacob Maitlis

The popular tale with its diverse features and motifs is essentially international. The story, the fable and legend were continuously on the move, wandering from one nation to another, and were finally adapted to suit the taste and mode of the individual nations. The folk-narrative was subject to continual



Also of considerable importance to the student of folk-lore is the preserved cycle of mediæval stories and legendary lore centred on the great Jewish mystics in Germany of the Middle Ages, R. Samuel and his son R. Juda the pious, the authors of the famous ethical work

In its later Yiddish attire the Maasebuvchd turned to propound to the ordinary Jewish man and woman—who had but a scant knowledge of the holy language—the religious and ethical teachings. In their own vernacular.

The growing demand of the reading public for popular entertainment forced the compiler of the Maasebuvchd (first

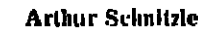
Not surprisingly his last letter, written from Siberia, reads: "My health is very bad, I'm extremely exhausted and thin, almost unrecognisable... very cold without proper clothes." Only since death has he increasingly been recognised as one of the major Russian poets of the twentieth century.

To Ansky, Jewish folklore is a key to a better understanding of the evolution of Judaism. In a close contact with his rich cultural heritage, creative continuity, he aimed at strengthening the bonds of his attachment. Ansky therefore planned

By Robert Weltsch

This fundamental belief received its classic formulation in the famous lines spoken by Paracelsus in the play of that name (1897), culminating in the verse: "We always play, wise is the man who knows it."

On Schnitzler's 60th birthday in 1922 Sigmund Freud wrote him a letter in which he explained that he had never sought a more intimate relationship with him because he had feared "to meet his own double." On a different level both the scientist and the poet are concerned with the polarity of love and death. Nowhere is



This somewhat naïve expectation, still maintained by staunch liberals at the beginning of this dark century, alas, had not materialised.

cent human being who even thinks in the depth of his soul of anything else?" It is the consciousness of the inability of man to fulfil his own self that torments Schnitzler's characters who take refuge in playing "Sins against our own kinders cannot be repaired," one of the says.

Folk and folk-lore *continued from page vi*

With much zeal and selfless devotion Ansky organised the first Jewish ethnographic expedition of its kind (1912-14) to the villages and townlets of Jewish Ukraine, Volhynia and Podolia, with

Ansky, who died in 1920 in Warsaw whence he had fled from Russia, thus laid the foundations of this important edifice of East-European Jewish folklore, which is being continued with much fervor and devotion by modern scholars in Israel and throughout the Jewish world.

New English Bible

Some observations on the modern translation

By Gerald Abrahams

"When the Lord turned the tide of Zion's fortune
We were like men who had found new health."

In these two lines, which not every body will recognise as the first two lines of Psalm 126 (the best known Shir Hama'ot), the new translators of the Bible reveal their merits and their defects. Their defects—that they substitute, for the fine line "When the Lord turned again the captivity of Zion," an English cliché which is not even an accurate rendering. Their merits—that in the second line they give all Hebrewists something which, however indigestible, is good food for thought. Many (this writer included) will prefer "We were as those that dreamed," but these translators have the strong support of the Targum, which is high authority.

Also a verse in Isaiah (38, 6) uses the root *can* as meaning to recuperate. So the translators make a case for an alternative version, thereby proving that, though their English is weak, their Hebrew is strong.

The Bible has been called *liber in quærit sua dogmata quisque*, which I beg slightly to retranslate: "A book in which every reader seeks his own values." One of these values is, surely, the poetic. Marvellously, the old translators, Coverdale and the Bishops of King James I, captured in English much of the majesty of the Hebrew.

The present translators expressly set out to depoliticise the text, in the hope of eliminating archaisms, and giving the meaning in a longer enduring prose. I permit myself to doubt whether this effort has been worthwhile or successful. "The earth is the Lord's and the fullness thereof," seems to me to express exactly *הארץ והמלאה* (Psalm 24). N.E.B. renders this—"The earth is the Lord's and all that is in it." I question the accuracy—but I also miss a dimension. What is transient in "the fullness thereof"? What is permanent in "all that is in it"?

*The New English Bible. Oxford/Cambridge, £1.75.

Nor is the reader with poetic sense likely to prefer (in Psalm 29) "I shall want nothing" to "I shall not want." But these are drops in a very big bucket.

More serious are the substitutions of English idiom for Hebrew idiom. Thus in I Kings 18, 21—Elijah asks the Israelites—"How long will you prance on two thresholds?" N.E.B. asks "How long will you sit on the fence?" Yet this is precisely wrong.

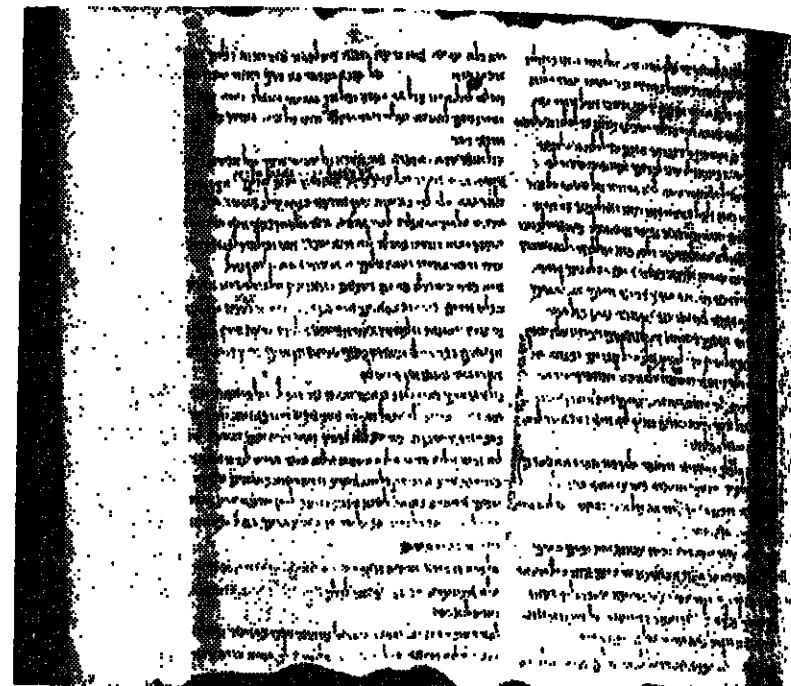
To prance, or dance, or hover, on two thresholds may be an unfamiliar figure of speech, but whatever it expresses is not "sitting on a fence." The sinner on a fence refrains from supporting any party. Elijah accuses the Israelites of alternating in support of two opposing parties.

Metaphor abandoned

On occasion these translators abandon the Semitic metaphor altogether, because of its difficulty. Thus Deut. 29, 18 is a difficult piece of Hebrew *מאד נהונו נפשו* Harkavy suggests "to add drunkenness to thirst." But whatever the text means, N.E.B. evades the task of translation by rendering, "but this will bring everything to ruin."

On many occasions difficulties are cavalierly treated. But happily on many occasions really valuable suggestions are made and use is made of good authority. The translators have used Targum, as we have seen. They have used Seder (Arabic translation), Kinchi Ibn Janah, Ibn Parhon, and generally the Jewish writers of the Spanish period, whose works are mostly in Arabic. In many instances these translators have used their knowledge of Assyrian, Ugaritic, etc., as well as Arabic in order to cope with obscurities in the Hebrew text.

In one instance that has come to my notice they have used a Qumran fragment to make sense of a difficult line in the Psalms (Psalm 118, 27). The fragment reads *אשר* instead of *אשר* and this conjures a picture of pilgrims



One of the Dead Sea Scrolls unrolled at chapters 38 to 40 of Isaiah. The N.E.B. translators consulted scrolls to make sense of difficult passages

climbing with the aid of a rope to the heights where there is an altar. That is more intelligible than the notion of binding the sacrifices to the altar.

They also use Septuagint as Martin Luther and Moses Mendelssohn did before them. So that now in Job 5, 7, birds—not sparks—fly upwards. This writer long ago suggested that *אש* is equivalent to *אש* just as *אש* is equivalent to *אש*—giving the sense that the riff-raff rises.

What of Rashi? "Wait," says Professor Driver, "till you reach the first verse of the first chapter of Genesis." What do we find there? "In the beginning of Creation when God made heaven and earth." This is a translation based on a vocalisation known to Rashi.

A little further on, we find a very interesting rendering, deriving from (Leviticus) Kuenen, Genesis 4, 10. "Hark, your brother's blood that has been shed is crying out to me from the ground." Some of the words here are supererogatory. But the first word of this translation solves a problem set by the "lapse of congruence." *אין* is singular, *אין* is plural.

Professor Gordon Driver (to whom I am greatly indebted for many helpful and painstaking replies to questions) holds that several times in the Bible *אין* means "Hark." One instance at least is clear, *אין אש* (Isaiah 52, 8). "Hark, thy watchman have raised a cry."

Yet in the verse in Genesis the treatment seems wrong. However ungrammatically, it is poetically right for the voice of the blood to be calling from the ground. As for "lapse of congruence," is not the Bible full of them? (For example, *אין* in Psalm 126.) These innovations, whether accepted

or not, are of great interest and value of great scholarship. One particular I would mention because it is revolutionary. Genesis 49, 18, "Dan, insignificant his people, lowly his tribe in Israel." Here the translators have traced *דן* from an Arabic root to be humble.

Professor Driver supports this argument that Dan was an insignificant tribe—and the following text pares it with a small snake which nevertheless capable of upsetting a rider.

Apples to apricots

The Hebrew commentators (*Drash* homiletics) make the text a prophecy of the prowess of Solomon. But that is not translation. I have to find in the commentators what I can use as a possible rendering, solving problems. Dan, his people will be as one of the tribes of Israel. [him] is in keeping with the history of which failed to hold its western territory and took refuge in the north. Examples could be multiplied in many pages. The apples have become apricots, the Rose of Sharon has become an asphodel. But enough has been said to show that here is a field of enquiry for Hebrew scholars who are interested in the Bible. Certainly, one of the dimensions of the Bible for us is the challenge of its interesting language, the lively vehicle of the "living word of God."

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LETTERS TO THE EDITOR

Airmen based in Britain

It is unfortunate that in his issue of June 25, 1971, the American airman marry Mr. Smith decided to focus attention on the negative and aspects of the inter-relationship. I realise that newspapers increase their circulation through these methods, but I had hoped that the Jewish press had higher standards.

In addition to outright inaccuracies within the article (a Jewish man was not buried in a Christian cemetery—he received last rites) which is deceiving because it tells half the story. No mention is made of the overall programme that is conducted throughout the UK and generally for Jewish chaplains in the military.

As the reported picture of the single airman, stationed in the UK, without Jewish chaplains and support they receive from the Jewish Welfare Council and the Jewish Air Force.

(Signed) CHAIM E. SCHERTZ, Jewish chaplain, US Air Force.



the United States, where first associations with Jewish life were experienced by the airmen, and the Anglo-Jewish community.

One should not expect a lonely young man to go out of his way to get involved with a community that shows him that it doesn't want to know. The Anglo-Jewish community provides few if any possibilities for social intercourse, giving the impression of being insular and self-sufficient and unwelcoming to strangers.

Stephen Groll must have experienced much horrible suffering by the age of 21. That he seeks refuge in religious fanaticism after a traumatic military experience, rather than a joy in Judaism discovered and learnt during peacetime, should make us more aware of the pathetic nature of war rather than "the glimmer of light in the depressing story" of inter-marriage.

DAVID M. B. SOETENDORP. (Mrs.) RUTH SOETENDORP. 9 St Margarets Road, Edgware, Middlesex.

Chaplain's example

Sir—I was disturbed at reading your report headed "Why American airmen marry out." Why American airmen marry out? They have only accentuated the negative aspects of Jewish life within the armed forces while ignoring not only the potential for increased identification of Jewish servicemen with their heritages, but also the numerous programmes sponsored by Rabbi Chaim Schertz toward that end.

Rabbi Schertz has maintained a number of programmes which, while not reversing the leeward trend, have in fact brought many Jews home to their heritage.

A series of lectures and discussions on the philosophical principles of Judaism as well as a sister programme in the appreciation and development of Jewish liturgical music are designed to give new insight to Jewish men and women at Lakenheath.

Secondly, the rabbi's wife, Riva, has maintained a Hebrew school for Jewish children so as to provide them with foundations in religious values, Hebrew language, and cultural traditions.

Chaplain Schertz makes frequent visits to every American air base in England and is always available for counselling. While individually, programmes have not necessarily met with total success, one should not cast aside the fact that many Jewish men and women have benefited greatly because of Rabbi Schertz's not content merely to lament over what is seemingly an impossible situation.

(Signed) GERTRUDE SCHAM, daughter of old people's services, 100 Grove Rd, Lakenheath, Suffolk.

Orthodox debt to Liberals

Sir—Ben Azai, in your June 25 issue reminds your readers of the valuable services which rabbis and members of the Reform and Liberal movement rendered to the community when shechita was recently under threat of Parliamentary legislation against it.

In that connection, may I (as a Liberal Jew) recall to Dr. Homa and his anti-Reform/Reform friends that in 1893 I personally (and successfully) spoke in the House of Commons against the proposals contained in a "Slaughter of Animals" Bill hostile to shechita.

In 1938, as a member of the standing committee dealing with the Shops (Sunday Trading Restrictions) Bill, I was authorised by the Board of Deputies itself to plead the cause of orthodox Jewish traders who, by reason of their conscientious religious beliefs, were to be permitted to trade on Sundays instead of the Sabbath. In the result, the contentious Clause 5 was passed unamended greatly to the benefit of traders.

In the light of these facts, I do not understand why your correspondent Mr. Barnett Samuel doubts the loyalty to the Anglo-Jewish community of its Liberal and Reform members. On both the matters in question, their intervention in support of their Orthodox fellow Jews was decisive in repelling attacks made upon them.

There was yet another occasion in 1937 on which Mr. Harry Gaventa's committee personally thanked me for services to shechita, then under public attack. I can only conclude to quote Mr. Philip Guevara that "Any stigma will do to beat a dogmatist."

(Signed) LOUIS GLUCKSTEIN, 30 Elm Tree Road, NW8.

Warning resented

Sir—The report in your June 25 issue of the "warning" given by Mr. Victor Mishcon, chairman of the defence committee of the Board of Deputies, regarding the proposed extension of the activities of the Jewish Defence League in Britain, is proof once again of the inability of the "establishment" to learn from past recent history.

Perhaps, if Mr. Mishcon casts his mind back a few years, he would recall that in pre-war days, when Sir Oswald Mosley proposed to march through the heart of Jewish London, the then "authorised" defence organisations, after vainly attempting to influence the government of the day to ban this blatant and insulting provocation, recommended very strongly that all Jews should "keep away" from the East End that fateful Sunday morning.

However, it was the JDL's of that day which gained the ear and fired the imagination of London's Jewry. The resultant decisive defeat of the fascists and with it the real beginning of Mosley's decline was without doubt due to the refusal of London's Jewry to follow the respectable advice of the Victor Mishcons of the thirties.

First cabbies

Sir—I read Mrs. B. Z. Abrahams' interesting letter in your June 25 issue on Edgar Cohen having put the first taxi on the road.

I can state on good authority that Mr. Forthright Esq. for this largely responsible for the achievement of his daughter, Mrs. Sonia Groll (an octogenarian) came with her father to Brighton in the first of these early vehicles.

US barmitsvah hurdle

Sir—The report in your June 25 issue of the tightening up by the United Synagogue Council of their conditions to be fulfilled by the intending barmitsvah boys who have the temerity to wish to read the Maftir and Haftara prompts certain questions in my mind.

The council purports, I trust, to be a religious body implementing Jewish law. I am curious, therefore, to know the halachic authority which enables and enjoins them to impose qualifying examinations upon Jewish boys who wish to be barmitsvah within the sacred precincts of their synagogues.

I do not know of any more Orthodox Jewish bodies which impose such requirements on the intending barmitsvah boy. Indeed, I doubt whether anyone other than a United Synagogue official would consider attendance at a Jewish day school for any given period confers a particular holiness upon a boy.

I seriously wonder whether the next step by our guardians of the faith in a United Synagogue will be to impose trials and conditions of a comparable nature upon Jewish couples who wish to be married in a United Synagogue.

(Signed) CYRIL HOWARD, 51 Ossulton Way, N2.

Unenlightened management

Sir—The Chief Rabbinate, aided and abetted by the council of the United Synagogues, seem intent on obstructing the inalienable right of Jewish boys to become barmitsvah according to ancient custom. I use the word "obstructing" rather than "denying" for parents who think as I do will find alternative synagogues to support where such arbitrary conditions are not imposed.

I do not accept for one moment that the qualifications they seek to

impose are reasonable, but criticism of them should perhaps form the subject of separate debate and correspondence. I do realise, however, that imposing these conditions could have the opposite effect to that which the authorities are hoping to achieve.

They will learn that Jewish parents, whatever the quality of their allegiance to Judaism, will seek membership of synagogues whose officers do not govern with arrogance and where the ideal of the continuance of fundamental Judaism to those wishing to instill even a little of it into their children, is put before the imposition of hurdles to this objective.

I see the present ill-conceived action as precipitating a flow of members not only to independent Orthodox synagogues under more enlightened management but also to the Reform and Liberal movements.

NORMAN DAVIS, 30 Church Mount, Hampstead Garden Suburb, N2.

A ridiculous ruling

Sir—I was horrified to read in your June 25 issue that the United Synagogue have now decided that boys, before being able to read Maftir, must be pupils at Jewish day schools or regularly attend Hebrew classes for at least four years.

Do not the United Synagogues consider that there is enough dissonance among the Reform, Liberal and United Synagogues as it is,



without bringing in what is not only an imposition but a completely thoughtless ruling.

First, if all the boys who wanted to read Maftir were suddenly to rush to join Jewish day schools, the schools would not be able to cope with the applicants. Secondly, the majority, and I repeat majority, of parents do not wish their boys to go to Jewish day schools, but prefer that they attend an ordinary non-denominational school for their normal education and naturally attend Hebrew classes twice a week.

Thirdly, a lot of parents, even if they wanted to send their children to Jewish day schools, could not afford to do so.

The ridiculous ruling can only drive more parents towards the Reform or Liberal Synagogues and create even more dissonance than exists already.

K. J. DuCOSTA

34 Wimscombe Way, Stanmore, Middx.

Points

Handicapped club—A social club for adult mentally handicapped people meets in the hall of the North-Western Reform Synagogue, Albyn Gardens, each Monday from 7 p.m. to 9.30 p.m.—Edgar Cohen, Social Welfare Department, Jewish Welfare Board, 114 Charlotte Street, W1.

Racial harmony contest—In connection with International Year for Racial Harmony, the Board of Deputies, through its education and youth committee, is sponsoring competitions among pupils of Jewish schools and religious classes and members of Jewish youth groups. We shall be glad to send material on this to those Jewish educational bodies, headteachers and youth organisations who, because of an oversight, have not yet received it.—M. Levy, Administrative Secretary, Board of Deputies, Woburn House, Upper Woburn Place, WC1.

Michael Goldman, Secretary, Federation of Synagogues, 44 Leman Street, E1.

JEWISH CHRONICLE BOOK AWARD 1970-71

The Jewish Chronicle invites entries from publishers for its fourth annual Book Award worth £250.

The Award will be made for the best fiction or non-fiction book of Jewish interest, written in English, by a Jewish author normally resident in Britain or the Commonwealth, and published during the twelve months ending April 1, 1971.

The judges will be Chaim Raphael, Resident Fellow of Sussex University, T. R. Fyvel, author, critic and broadcaster, and the Editor of the Jewish Chronicle.

The Award will be announced in the next issue of the Jewish Chronicle Literary Supplement, to be published in December, 1971.

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junior chronicle

Stamps for Soviet Jewry

The Israeli Ministry of Posts recently held a stamp-design competition based on the Biblical quotation, "Let my people go." The object was to publicise the plight of Jews in Russia who want to emigrate to Israel but are not permitted to do so.

There was an entry of about 200 designs. Four award winners are shown here, from pictures in the Italian stamp journal, *Il Collezionista*.

The designs are the work of Moshe Faraj, of Tel Aviv; Otto Treumann, of Amsterdam; Yackov Becker, of Tel Aviv; and Y. Vardimon and S. Sandhaus, also of Tel Aviv, who gained honourable mention.

It has not yet been announced which, if any, of these designs will be used for the eventual stamp.

L. N. & M. WILLIAMS



Pen friends

Replies to pen-friend requests should be sent care of the Editor, *Junior Chronicle*, 25 Farnival Street, London, EC4A 1JT, who will send them to the persons named below.

GERALDINE BRENT (Blackpool, Lancs). Boy or girl, aged 11, living anywhere. Interests: playing piano, pop music, dancing.

JANE BRENT (Blackpool, Lancs). Boy or girl, aged 9-10. Interests: acting, dancing to pop music, ballet and tap dancing.

MICHELE GILBERT (London, EC11). Boy aged 10, living out of London. Interests: general.

DANNY HOCHBERG (Wellington, New Zealand). Boy or girl, aged 12. Interests: soccer, books, stamps, Hahonim.

JOEL HOCHBERG (Wellington, New Zealand). Boy aged 10-11. Interests: soccer, books, modern music, Hahonim.

NAOMI HORNA (Montreal, Canada). Girl aged 11-13, living in Israel, to correspond in Hebrew and English. Interests: stamp collecting, arts and crafts, Hebrew.

KAREN MILLMAN (Baltimore, USA). Girl aged 10 in Holland, to write in English. Interests: pop music and horse-back riding.

LIONEL SOLOMON (New South Wales, Australia). Boy or girl, aged 14, able to correspond in English or German. Interests: stamp collecting, model cars, chess and reading.

JENNIFER SUGARMAN (Chorlton, Manchester). Boy or girl, aged 11-12, living anywhere abroad. Interests: sports.

YOUNG ISRAEL LEAGUE

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I enclose PO 10p for a badge
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25 Farnival Street, London, EC4A 1JT

A case for concern

There are many reasons for the current disenchantment among the young with established Judaism. But I can't help feeling that among the institutions to blame are the Hebrew classes.

I, like the majority of people, went to a normal day school and relied solely on Hebrew classes for Jewish education.

However, progress in the system was not via knowledge, but the ability to read Hebrew. Lessons revolved around seemingly endless translations of parts of the Bible, with prizes awarded every year for the lucky person who could gabble off unseen pieces of Hebrew

in the fastest time possible. What discussion there ever was in Hebrew classes was limited by a certain unwillingness on our teacher's part to talk about anything controversial. Everything to our questioning minds was a bit illogical, but all we ever got as a reply to doubts concerning matters like sacrifices, kashrut, etc., was "Well, I leave you to make up your own minds."

The final result of this, when reaching the enlightened age of 13, is a feeling of disillusionment, slightly mitigated by the bar mitzvah exam which, unfortunately, is only another excuse for mind-cramming.

QUESTIONNAIRE

What kind of people are our readers?

Out of a dozen replies, three came from readers under eleven years old. Our youngest respondent was six; our eldest, 14.

Most of the over-elevens attend grammar school. Only one attends a secondary modern school and only one is at public school. The rest attend a comprehensive school.

All our readers attend Hebrew classes of some form or another, except for two 14-year-olds, who said they had finished with them.

Visits to synagogue ranged from once a week to once a year. In two cases, the father of the respondent went to synagogue more often.

Only in one case did the parents differ from the entrant

in the choice of career. This was in the case of a twelve-year-old girl who wanted to be a courier or a nurse, while her parents wanted her to be a teacher or a doctor. Otherwise, parents didn't seem to mind what their children did, so long as they were happy.

Half our writers had been to Israel and out of twelve, seven

I feel that the only way the situation could be improved for Hebrew classes is to adopt a broader approach to the teaching of Judaism. There should be more emphasis on communal Hebrew and far less on learning passages of the Bible by heart. There ought also to be free discussion about the relationship of Judaism to other religions.

If these steps were taken then at least one would know what one was rejecting. As young people are dropping out all the time, not knowing what they are rejecting, it seems to me that the Jewish community is giving up, just being bitter feelings.

Most of the respondents said they would prefer to go to university.

Our conclusions: The overwhelming majority of our readers are in Israel, but were not much interested in going to Hebrew classes and synagogue (though some of them were). Everyone had a definite idea about his future career. Most of them were not "I don't know" replies to the question "What do you want to do when you grow up?" We had the impression that all our entrants had good relationships with their parents since they mostly agreed with their choice of career and on the regularity of synagogue visits.

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POEMS

New members

A hearty welcome is extended to: Sharon Mintz, 6 (Gidea Park, Essex); Denis S. Schindler (London, E1); Karen Millman, 10 (Baltimore, USA); Deborah Mintz, 8 (Gidea Park, Essex); Jennifer Sugarman, 11 (Manchester); David Lee, 7 (Harlow, Essex); Arlene Fox (London, E7).

Words

Monica Hart, aged 12
Each day a new thought and word for others.
But do we ever stop and look at words that we, like a babbling brook,
Speak to friend and foe alike? To help or hurt, to praise or persuade.
And yet, dear friend, I say to you
Stop, listen around for other sounds,
Of spring and birds and songs, Which do not hurt.
And if you speak, think twice, Or else your words may not take you forward,
But back and back and back.

Limerick

Jonathan Fried, aged 13
There was a young woman,
Named Harris,
Who bathed in plaster of Paris,
One day she got stuck,
Just her head stuck,
And had to phone up CPS,
Palace.

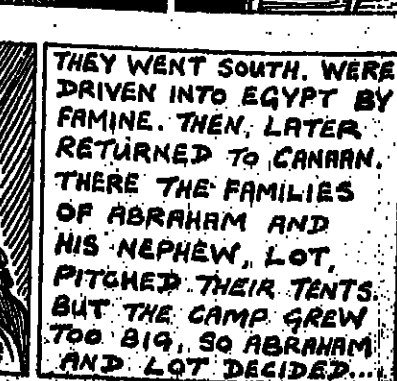
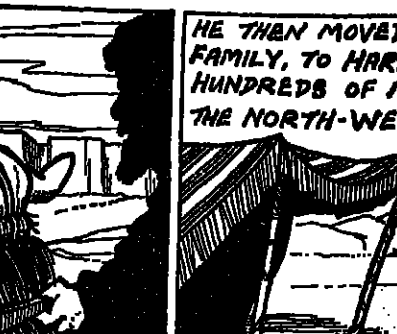
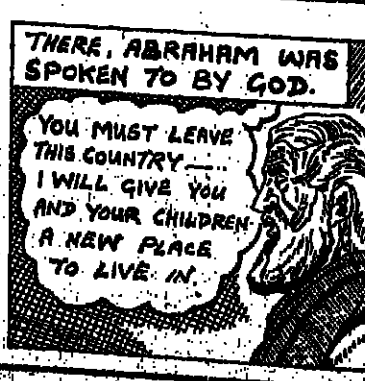
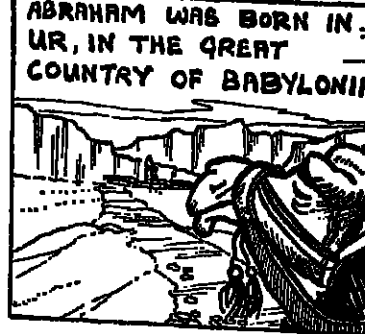
Jerusalem day

Edgware won the May Yerusshalayim (Jerusalem) at the end of an afternoon cycling "Anything you can do, I can do better" for juniors.
The contests included games and poems on Jerusalem as sports and art crafts.

To the Promised Land

by IVAN WILDING

Part one



woman's page

birthday greeting for Raiza

SADIE LEVINE



Raiza Palatnik

Alexander send a birthday greeting to Raiza.

It was a difficult one. We could not, we felt, say "Mazel-tov" or "Happy Birthday" or even "congratulations." "Good luck" and "Good health" did not seem to strike the right note either.

We got as far as "dorogaya" which is the Russian for "darling." Then Alexander suggested: "I am sure that we will celebrate your next birthday together in Israel."

This is the cable he sent to Raiza on her birthday and we all hoped she would get the message.

The sales are upon us

With the first hint, shaky and all, of summery weather, news is drifting in of the sales. So the weather is kind to the shopper if not to the shop. By now, if we'd had a decent deal meteorologically speaking, there should be little left on the summer rails for marking down.

First on the list are the Rayne Shoe sales, now on in Glasgow at Daly's and at the Rayne shop in Regent Street, coming to their shop in Old Bond Street next week; at Rackham's, Birmingham, the following week, and at Cresta in Brighton.

Aquascutum's Sale for Women only is already running, as are Dickens and Jones and Marshall and Snelgrove.

There are still some great bargains to be had at Maples Sale which started last week.

At Selfridge's sale, which started on Tuesday, there are some real bargains to be had, including some French dresses at half price.

Bentall's of Kingston started their sale yesterday (July 1) for two weeks and Anno Gerard's Summer Sale commences next Tuesday, July 6.

I notice also sporadic reductions in many dress shops, such as one-third off the price of model suits and coats at Jacques, of Hampstead Garden Suburb, and John Barry, of Hampstead, and some real prizes at Vogue in Great Cumberland Place... reductions of up to 50% here.

COOKERY

portable goodies

EVELYN ROSE

the patient in a hospital bed, a box of home-made biscuits can family and home far from the most exquisite bunch of flowers. But like all gifts, this lovely one must be carefully chosen. The recipe must travel well and there must be enough to last before it is eaten; and just as there are some goodies that must be in an airtight container, there are some that must be in a large bowl, salt and oats into a large bowl, then pour on the melted mixture. Put the bicarbonate into a cup and add the milk. Stir, and then pour on to the biscuit mixture. Stir well. Leave for 10-15 minutes for the mixture to stiffen—it should be like plasticine.

Method:
Set the oven at Gas No. 5 (375°F). Put the butter, syrup and sugar into a small pan, and heat gently until the sugar has dissolved. Then pour on the melted mixture. Put the bicarbonate into a cup and add the milk. Stir, and then pour on to the biscuit mixture. Stir well. Leave for 10-15 minutes for the mixture to stiffen—it should be like plasticine.

Take walnut-sized pieces of the dough and roll into little balls between the palms. Place on greased baking trays, leaving 2 inches between balls, as the biscuits spread in the oven. Bake for 10 minutes or until golden brown. Take out of the oven and leave for five minutes, then lift off the baking trays with a spatula, and put on a wire cooling rack.

When quite cold, store in a tin. Makes 30.
QUICK KICHLACH
Ingredients:
2 eggs; 1 pint (6 fluid oz.) oil; 2 small teaspoons vanilla essence; 1 teaspoon grated lemon rind; 5 oz. caster sugar; 8 oz. self raising flour; pinch of salt; almond nibs and sugar.
Method:
Set oven at Gas No. 6 (400°F). Beat eggs with a fork until well blended. Stir in the oil, vanilla and lemon rind. Blend in the sugar until the mixture thickens. Sift flour and add to the egg mixture (dough will be soft). Drop by rounded teaspoons on ungreased biscuit tin, 2 inches apart. Using the bottom of a glass which has been dipped in oil and then in sugar, flatten each biscuit into a round. Decorate with nuts. Bake 8-10 minutes. Remove from tin as soon as cooked. Makes 3 dozen.

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HOME FEATURE

Only a few of us are fortunate enough to live in houses that are big enough for our needs. The rest of us struggle on as best we can until finally we are driven to the estate agent in pursuit of something that can cope with a growing family, visiting grandchildren, and unexpected overnight guests.

Yet the commission you would pay the agent on the sale of your own home would not be far off the price of a home extension that could solve your problems.

PREFABRICATED

Prefabricated extensions are not difficult for a householder to erect himself, with a little help from a friend, but most suppliers will undertake to install them for you. They are designed to be built against a wall of the house and consist basically of three ready-made walls that bolt

Getting the most out of your house

together, pre-jointed roof timbers, and a roof. The roof can be a solid construction or translucent corrugated vinyl, or asbestos sheet. Window frames are supplied complete ready for fixing and glazing and the door needs only hanging in its frame. Nails, screws, glass, putty and detailed assembly instructions are also included in a kit.

Walls are usually made from redwood timber frames and infill panels which come in a choice of cedar boarding, stone-effect concrete, brick, colour-glazed asbestos, etc. There is a wide range of standard sizes, but where necessary, it is usually possible to adapt one of these to a site with in-between dimensions. Manufacturers have solved most of the problems that arise,

such as fitting the roof around complex of drain pipes.

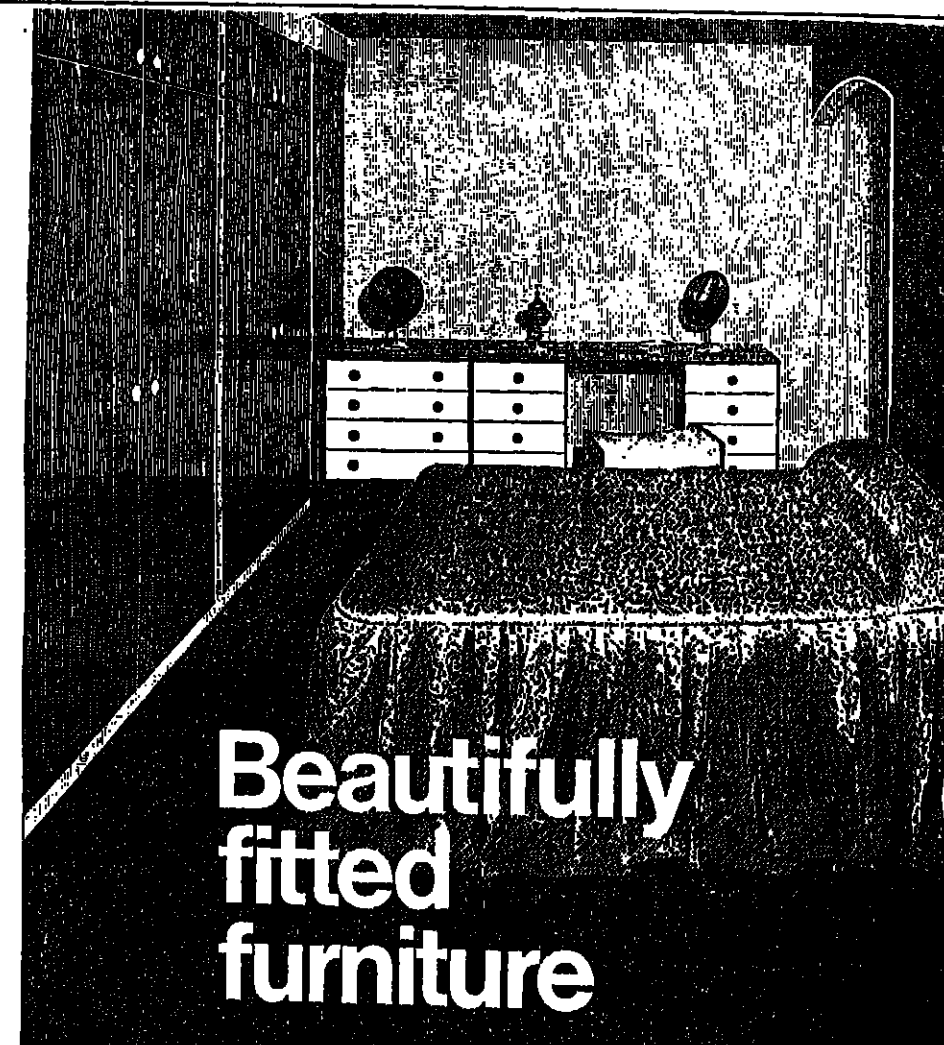
If what you need is merely occasional enclosed ante-room, the garden, one of the classic models with corrugated roof, thin-paneled walls will be a quote. However, a room required to be fully habitable, an extension of an existing room will have to be made to higher standards to satisfy building regulations. The walls will be solid and insulation help keep the room warm, prevent condensation from forming—a major drawback in weather with corrugated and asbestos roofs. The panels will also be insulated with warmth and increased sound.

You will need the permission of the local council to erect an extension, though this is largely a formality in most cases. Buildings produced by reputable firms are designed to meet local authority standards and will be supplied with a suitable plan for submission to the council. This should be accompanied by a scale plan that shows the location of the house and the position of the extension in relation to the house and its boundaries.

From the front of the extension, there should be at least 12 feet to the end of the garden. Any side wall within 3 feet of a neighbour's boundary must be without windows and made from fire-resistant material. If you are building around drain pipes, any open hoppers connected to the system must be above roof level. Manholes, waste gullies and similar drainage services may be enclosed by an extension, but the walls must not be built across them. If manholes are enclosed, they must be fitted with special double-seal covers and drainage gullies fitted with screw-down solid covers in place of the usual open grating.

A problem with a solid roof is that it often robs an adjoining room of a great deal of light and for this reason an extension has

Continued on next page



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I would like your Furniture Adviser to call at a.m./p.m. on (date)

Please let me have your brochure, colour brochure, without obligation, complete with price list.

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Quick-built lounge extension, 18 feet x 9 feet, made by Alpine Home to a North London house, cost about £1,000. Prices vary according to site work needed to comply with Council requirements

Cut out draughty old French windows



To: Cold Shield Windows Limited, 186 Greengate, Salford M3 7EN

Please send me your lavishly illustrated brochure

Name

Address

Old-fashioned French windows or heavy wooden window frames spoiling the looks of your home and your view? Then take a look at Cold Shield WALK-THRU Aluminium Sliding Patio Windows that open up your home and bring the view inside. Walk-Thru windows are glazed with factory-sealed double glazing units so they have insulating power equal to a single

brick wall to keep winter cold out - and room heat in - so you can always enjoy the view in warmth and comfort. New Walk-Thru windows in rust-resisting, maintenance-free anodised aluminium are made to measure for your home and INSTALLED BY COLD SHIELD'S CRAFTSMEN - usually in one day! * Completely weatherproof * Finger tip sliding action * Maintenance-free * 6-year Easy Payment Plan

Cold Shield **walk-thru** double glazed Sliding Patio Windows



GUARANTEED 10 YEARS by Cold Shield Windows Ltd.

Continued from previous page

of the local council to erect an extension, though this is largely a formality in most cases. Buildings produced by reputable firms are designed to meet local authority standards and will be supplied with a suitable plan for submission to the council. This should be accompanied by a scale plan that shows the location of the house and the position of the extension in relation to the house and its boundaries.

From the front of the extension, there should be at least 12 feet to the end of the garden. Any side wall within 3 feet of a neighbour's boundary must be without windows and made from fire-resistant material. If you are building around drain pipes, any open hoppers connected to the system must be above roof level.

Manholes, waste gullies and similar drainage services may be enclosed by an extension, but the walls must not be built across them. If manholes are enclosed, they must be fitted with special double-seal covers and drainage gullies fitted with screw-down solid covers in place of the usual open grating.

A problem with a solid roof is that it often robs an adjoining room of a great deal of light and for this reason an extension has

to be limited to a 5-foot width when it encloses French doors or the only window to a room. There are certain ventilation requirements as well, though these are generally covered by the number of opening windows provided with an extension.

DOUBLE GLAZING

The other major consideration is the provision of a suitable base for an extension. This is a job for a builder or a very knowledgeable amateur handyman, as it involves the insertion of a damp proof course and in most cases this will have to be linked with the damp course in the house wall.

Another way of enlarging the home that involves no building at all is to install double glazing

at the windows. By eliminating the cold draughts given off by conventional windows, it makes it possible for the whole of a room to be occupied where previously the occupants huddled around the hearth.

As double glazing also stops heat escaping from a room, it means that although you haven't got central heating you needn't feel guilty about banishing the children to play in their bedroom, for example, on a cold day. And, if your home is centrally heated, double glazing will contribute to paying for itself out of the savings in fuel bills.

Professionally installed, it would cost from about £250 for an average three-bedroom house. But you could do it yourself for less than a third of that by using one of the kit systems of double glazing.

Bruce Linden

SAVE £30

Four Seasons will give you up to £30 off double glazing orders this summer

So not only will you be cutting your heating bills next winter by up to a third but by ordering Four Seasons double glazing windows now you can save up to £30.

And you'll also benefit from reduced noise and increased comfort.

Naturally, our double glazing is the best. Especially fitted windows made to measure - that last and last. And we'll install them in a day.

Please send me your special summer discount voucher, including full details, without any obligation to buy.

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One of the Argos Group of Companies (Est. 1981) and a member of the Installation Glazing Association.

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HOME EXTENSIONS

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*Wide range of plans & designs

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Write for your free full colour catalogue of Home Extensions or any other of our range of quality garden buildings.

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Because Alpine extend your home the way you want it!

THERE'S NO SOUNDER INVESTMENT THAN BRICKS AND MORTAR

...and there's no finer, permanent, custom-built home extension than Alpine. We let you design it in conjunction with our Design Consultant so that it becomes an integral and permanent part of your home quite exclusive to you. It can be of brick or attractive de luxe Cedarwood. Our prices are very reasonable and our complete service includes:

- * Design Consultancy service
- * Survey
- * Drawings
- * Approval of plans
- * Tailor-made building
- * Double glazing (if required)
- * Delivery
- * Foundations
- * Base and Complete Erection
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Please let me have your brochure, colour brochure, without obligation, complete with price list.

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classified announcements

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GENERAL INFORMATION

25 FURNIVAL STREET, LONDON, EC4A 1JT
PHONE 01-405 9252

EDITORIAL, ADVERTISEMENT AND PUBLICATIONS DEPARTMENTS AND FEATURE AND NEWS SERVICE

MANCHESTER: 18 Cheetham Parade, Manchester, M8 6JL, Tel. 061-275 5171.
LEEDS: Trevelyan Chambers (Rooms 48-50), Bow Lane, Leeds, 1. Phone: 0532 2715-6, 7.

AMERICAN BUREAU: Suite 902, 507 Fifth Avenue, New York, N.Y. 10017. Phone: (212) 687-2735. Cable: JACHRON.

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Barmilzvahs (continued)

MARSH: Mrs. Rose Marsh and family and Mr. and Mrs. Wills Jacob and family wish to announce the birth of their grandson, Julian Roy, younger son of Louis and Sheila (née Spaulding) Marsh, born on June 24, 1971, at the Priory of Israel Temple, Toronto, on July 1, 1971.

STERN: Howard Stern, son of Brande and Lois Stern, of 57 Salisbury Hall Gardens, Chingford, brother of Marlon, Gordon and Joe Stern, and sister, Betty and Norman Stern, will read a poem, "Matter and Matter at Highgate Park and Chingford Synagogue, Marlborough Road, E.4, on Saturday, July 3, 1971.

COMING OF AGE

WARTSKI: Anna, congratulations and very best wishes on your 21st birthday. All our love, Mum, Dad and Elliott.

ENGAGEMENTS

DAVIS: COHEN—Ray and Smully Davis, 20 Hazlebrook Road, Dublin, 8, wish to announce the engagement of their daughter, Rachel, to the son of Rance Cohen and the late Victor Cohen, Mr. and Mrs. Rance Cohen, Dublin, 14.

FEINBERG: MANTEL—The engagement of their daughter, Rachel, to the son of Rance Cohen and the late Victor Cohen, Mr. and Mrs. Rance Cohen, Dublin, 14.

ROTH: HARRIS—The engagement of their daughter, Rachel, to the son of Rance Cohen and the late Victor Cohen, Mr. and Mrs. Rance Cohen, Dublin, 14.

SHRIR: FLITTMAN—Helen and Alec Shrir, 100 Crinley Road, London, N.15, wish to announce the engagement of their daughter, Rachel, to the son of Rance Cohen and the late Victor Cohen, Mr. and Mrs. Rance Cohen, Dublin, 14.

RENNICK: SOBIN—The marriage will be solemnized at the B'nai B'rith Synagogue, Johannesburg, on July 8, between the son of Mr. and Mrs. Harold Rennick, 39 Tisbury Road, London, N.15, and the daughter of Mr. and Mrs. S. Sobin, 100 Crinley Road, London, N.15.

SILVER WEDDINGS: The marriage of Mr. and Mrs. S. Sobin, 100 Crinley Road, London, N.15, will be celebrated on July 8, 1971, at the B'nai B'rith Synagogue, Johannesburg.

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Felicitations (continued)

FEINBERG: Heartiest congratulations, Mum and Dad on the occasion of your Silver Wedding. We hope you will have many more years of health and happiness together.

STERN: Howard Stern, son of Brande and Lois Stern, of 57 Salisbury Hall Gardens, Chingford, brother of Marlon, Gordon and Joe Stern, and sister, Betty and Norman Stern, will read a poem, "Matter and Matter at Highgate Park and Chingford Synagogue, Marlborough Road, E.4, on Saturday, July 3, 1971.

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DEATHS

ABRAHAM: With deep sorrow we mourn the death of our dear friend, Ben, who passed away on June 24, 1971, at the age of 78.

BERMAN: With deep sorrow we mourn the death of our dear friend, Ben, who passed away on June 24, 1971, at the age of 78.

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Deaths (continued)

GREEN: Sidney, sadly missed by Nellie and Hyman Solty, nieces, Bernice and Joy, and their families. He was a true friend and a loyal supporter of the Jewish community. He will be missed by all who knew him.

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